

Charitas

IUSTITIA

Fides

3128 a 33

Comon

places of scripture ordzely
and after a cōpendious forme
of teachyng, set forth with no
litle labour, to the gret profit
and help of all such students
in gods worde as haue not
had long exercyse in the
same, by the ryghte ex-
cellent clerke Eras-
mus Sarcerius.
Translated in to En-
glish by Rycharde
Cauerner. 3128. a.

SPES

Desideria



John Wyddell.

emphat enigma idoligat for
wyllyg

in dea auctoritate
 quod de se corpore verum est
 et reddet illi signatam ^{reple}
 maliciae coram deo ^{et}
 quodammodo ^{et} terra reddet
 tabernaculum suum



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TO THE MOST HYGHE,
and most excellent pryncce HENRY
the. VIII. by the grace of god kyng
of Englande and of fraunce, defensor
of the fayth: Lorde of Irland, and in
erth supreme heed immediatlye vnder
Christ of the church of Englande,
his most humble subiect & ser-
uaunte RYCHARDE
TAVERNER wis-
sheth all felicitye
and helthe.



Yours mortal me
which either knew
not, or of weynesse
pfectly cōsidred not
Christ (most dead &
most gracious soue-
raygne lord) haue de-
uentlye laboured to
seke them immortal
name and memozy:
Of which some because they could not attayne
it by their worthy actes, haue sought the same
by vnworthy and most heynous crymes, as
Paulanias, which only to get hym a ppetual
name, slew the myghty and victorious king
Philip of Macedonia, as also he whiche for
the same intent purposed to haue set on fyre
the most famous tēple of Diana in Ephesus.
Others there haue ben, and at this daye be,
men of excellēt littersature & eloquence, which

A. H.

Written in the most booke

With their pen haue sought this vulgar fame
amonges whome euen they also which haue
most of all disprayed and sharpely rebuked
in others this ambition of name, yet to theyr
own woorkes wherin they haue so vehemently
reprehended other, coulde not tempre ne sty
themselues from praisynge their own names.
So impotent a thyng, so vnquencheable is
this thirst, this desyre of glozy.

Agayne, other some there haue ben, men of
most noble hert & high courage, whiche haue
laboured to win them renowme and fame, ei
ther by feates of armes, or by prudenly coun
selling & administrating comon weales: as
Philip kynge of Macedonie, Alexandre the
great, Themistocles, Phocio, the two Scipi
ons, Pompey, Iulius Cesar, Lucius Sulla,
Cicero, Pyrgurgus, with infinite other.

Socrates, althoughe he knew not Christ,
yet for his great sanctimony & purenes of life
a man moze worthy to be reputed a saynt the
many of our wofull sayntes being deman
ded by what wayes a man might wyne an ho
nest fame, answered: If thou wilt apply thy
selfe to be such one in dede as thou desirest to
be counted, as who shoulde saye: wilt thou be
counted a furtherer of iulitye, a good prince,
a good counsailler: Then in deuour thy selfe to
be such in dede. For vndoubtedly like as the
shadowe foloweth the body, as a compaignon
inseparable, euē to both glozy, renowme, and
fame accompanye excellent viues, worthy gettes,
and noble qualities, and that to moche the
rather, if the same be vnloked for. Of whiche

to the kynges maiestie.

thinge, albeit there want no goodly examples
 euerie where aswell in prophane hystories
 as in the holie scriptures, yet this one acte of
 a woman & that a famous synner shall at this
 tyme suffice. Mary Magdaleyne to whom
 because she loued moche, was moche forgiven,
 at a souper in whiche Christ was pre-
 sent, whyle her sister ministered at the table
 befoze all the gestes, of an exceeding zeale and
 loue she bare to Christ annoynted wth a ryght
 precious oymment his fete, and with the
 very heare of her heed dyed them agayne.
 Here I dare boldly saye this Magdaleyne
 looked for no fame by this acte, yet what an-
 swered Christ to suche as murmured against
 her & said, this oymment might haue ben sold
 for moche money and giuen to the poore. He
 reply (sayth Christ) I saye vnto you, where so
 euer this gospell shall be preached throughout
 all the world, this also that she hath done shall
 be told for a remembrance of her.

But nowe to replye my oracion vnto
 your mooste royall maiestie, surely I can not
 but be thynghly perswaded as well by the
 continuall procedynges, as by the success
 of thynges, that not onely your graces most
 delibérate prouydence, but also the prudent
 counsels of certein of your maiesties faithfull
 counseylours, haue not proceeded of any
 blissh of name, but of a mere zeale & ardent loue
 towards the publyque weale, & furtheraunce
 of gods sacred trowth. Wherfoze where so e-
 uer throughout the worlde the abolishment
 of the bishop of Roms usurped power shall

An epistle

Be hynded or cronicked, there also shal be re-
ported the most glayous actes of Henry the
eyght kynge of Englande, as these furderes
and worker of the same. And leuolably where
to euer his maiesties noble actes shal be bry-
ced there also shal not be forgotten the mem-
ory of certayne his counsellours, namely of the
loyde Treumour, so worthy a counsellour
of so worthy a prince.

But agayne lyke as renowne foloweth
excellent vertues, to enuie pursueth hygh re-
nowme. I saye, tis not possible but suche as
haue the gouernance of chynge, and be in
great authoritie shal be hated, maligned, en-
uied, enuyl spoken of amonges the multitude.
Methynke the great when it was shewed him
that a certayne laide person had spoke many
despytetul wordes of him, answered to such
as were aboute hym, Shortly I tell you, it is
pynely a thing appoynted to a great and
noble man, that when he hath done well, he
shall be reaped enuyl. So erroneous is
the iudgement of the people, so pestiferous
is the cause of malicious & despytetull per-
sons. Thodorus the Atheniense was a coun-
sellour moche more profittable then pleasant.
Demosthenes contrary was rather a plea-
sant counsellour then profittable. This tra-
uayled much to follow the assertions of y people
the other egrely resysted the same with his
hollome counsels. when on a tyme they mette
together, Demosthenes thus greted Thodorus.
By the goddes imortat, Thodorus, yf the peo-
ple of Athens be any ones to rage, they will

to the kynges maiestie.

surely kill the. Trough, sayde Phorion, they
will kill me in theyr rage, but the will they
kill, when they come to theyr ryght wytes.
Doubteles (mooste myghtye and redoubted
prince) it can not be dyssembled, but as cer-
teyne of your graces counseyl be highly pray-
sed, extolled, and magnified of many: So
agayne on the contrary part, they be envied,
malygned, and hated of others, nameleye of
suche as either haue enuye at theyr vocation,
or be yet still roted in theyr poppish super-
sticion. Or thele some perchaunce in theyr
furious rage, wolde desyre theyr deth.

But agayne the same yf at any tyme they
shall retourne to theyr ryght wytes, wyl ras
ther wyshe (as not a fewe already haue done)
the confusion of suche, as haue meynteyned
them in theyr rebellious supersticio. I meane
the byshop of Romes priuy adherents, who
withoute questyon do hate all thynges that
tend to the aduancement of gods honour, &
detection of theyr cloked hypocrisie.

But as the lord of hookes hathe hyther-
vnto protected and directed your excellent
maiestie and certayne of your moost fayth-
full counsayllours agaynst the mooste vn-
godlye and pestilent conspiracyes of youre
enemies in all youre affayres: so I beseeche
him in suche wise to pure out his grace vpon
the rest of your graces louynge subiects, as we
all together with one accord, to lowynge your
highnes as our heed and myghty Mepeherde
maye vitterly voynt out of vs all papistricall
venym, and hertely at laste embrace the pure

An epytyle

and sincere verite of gods moost holy worde:
 To the illustracyon and settinge forth wher-
 of, as it is not vnknewen, howe moche your
 moost faythfull counsellour myne olde may-
 ster and synghaler good lord, my lord priuy
 seale hath conferred and holpen, so of his stu-
 dyous procedynges and circumspecte per-
 severaunce in the same, this onely thinge suf-
 ficiently declareth, that nowe of late he hath
 impelled me to translate in to Englyshe this
 booke of Erasmus Sarcerius, a treasure inesti-
 mable vnto chrysten men, in whiche booke he
 hath so compendiously, so absolutely & frut-
 fully handeled all the common places of the
 chrysten religyon, as neuer afore this tyme
 hath ben done of any, namely in suche forme.

A dangerous pece of worke doubtles,
 and full of difficultie it is; so to handle these
 maters as shall in all poyntes satisfie the ex-
 pectacio of the readers, as declareth eloquent-
 ly wytyng to your most redoubted maiestie,
 the excellent clerk Philip Melanchthon in
 his epytyle before his common places, whose
 iudgement this Sarcerius foloweth welnere
 in all thynges. Onely in this they differ, that
 Melanchthon directeth his style to the vn-
 derstandyng onely of the lerned persons well
 exercysed in scriptures. This tempereth his
 penne also to the capacitie of yonge student
 of scripture and suche as haue not had moche
 exercise in the same.

Nowe it hath ben an olde prouerbe and
 not without cause celebrat of all ages. Quot
 sapita, tot sensus, so manye hedes, so many

to the kynges maiestie.

wyttes, I graunte the godly and lerned men in the pypncipall articles of our faythe do not varpe, but do constauntly syng all one note, yet neuerthelesse in other dysputable mat-tiers (in whiche it is not mete for euery man to wade) as ppedestynacyon, contyngencye, frewyll, & luche lyke, there hathe ten alwaye, and yet is some dissencion, so that what one aloweth an other dyspayseth, what one dis-pueth, an other approueth. And yet it can not be dehyed but there is one symple infallible trowth whoso can attayne it.

The cause of this blindnes is, that sithens the fall of Adam, at whiche tyme mankynde was depzyued of the similitude of god, vn-to whiche he was fyrste create, mans wytte hathe ben so darkened and his nature so spotted and cankred with the originall vice, that he can not but be wzapped in infinite errorres. Onely god hathe perfecte intellygence, and is true in his wordes. Omnis autem homo mendax. There is no man but he lyeth, but he erreth, but he both disceyueth & is disceyued. Best is he that erreth leest. Saynt Augustyn wote very moche, but agayne he retracted moche. It is not possyble for one man bothe to wyte moche, and to wryte al thynges true that shall nede no repzehsyon. In a longe worke (sayth the poete Horace) a man maye other whyles lawfully stombze. Asyther do I speake this bycause I knowe any notable errout in Sarrerius.

But forasmoche as the iudgementes of men be variable, and namely in this kynde

An Epistle.

of wytyngge, it is verie harde to satisfie all mens myndes: Therfore if either this excellent clerke Erasmus Sarcerius in his wytynges, or I in my translation shall not thoroughly answere to your maiesties and other mens expectation: It shal apperteyne to a churistian modestie to interprete all thynges vnto the best parte.

As for example: It is not vnknewen what great alteration hath lately ben amonges learned men concernynge freewyl. Some haue put freewyl in no thynges, some on the contrary parte haue gone aboute to meynstayne freewyl in all thynges. Agayne other goynge in the meane betwene both these extremes, as Melanchthon & this Sarcerius, with many other excellent clerkes, haue denyed freewyl onely in spiritual matyons and that also in such persons as be not yet regenerate and renewed by the holy ghoſt, & yet in the mean season they take it not so awaye, but they leaue them also in spirituall motions a certeyn indout or willing, which in deuout heart the lesse can syniſhe nothyng, onles it be holpen by the holy ghoſt. This (after my poze iudgement) is the ryghtest and trueſt waye.

But now, if accordynge to the varietie of mans iudgement, the same shall not forthwith appere to others, let them not incontinently damne and geue sentence of other mens wytynges, but diligently enterche the scripture, which is the only rule & touchſtone, wherewith we ought to trye the trouthe from the falſhoothe, the pure and ſyncere doctrine from

to the kynges maiestie.

ther corrupt & hypocriticall. If they shall fynd any thing ryghter or better then this doctrine let them louyngly imparte and communicate their waye vnto vs, yf not, let them vse this waye with vs.

But what so euer this booke is (for to your graces most exacte iudgement I refer it) lyke as by the impulsyon & commaundemēt of my said old master my lord priuy seale, I haue translated it i. to oure vulgare tong: So his lordship hath willed me (wher as els I wold not haue ben so bold) to offre and dedicate the same vnto your moost noble & redoubted maiestie, to thintent that where as he dyd lately pfer me vnto your graces seruice in & office of & signet (for what qualitties he espied in me I can not tel) I might at lest testifie & declare vnto your highnes my pōpt & redye mynde to do your grace such poze seruice as to my habilitie may extende. And so consequently that this booke vnder your maiesties protection and patronie may the moze plaussibly and greedly be deuoured of the people, for whose only cause and edificatione youre highnes and suche as be your moost prudent counsaylers haue propounded dyuers holosome booke to be set forth in englyshe.

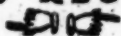
In dilatyng of which ryght excedyng and hygh benefyte with infynite other wrought to the inestimable vtilitie of the people, I wil not further at this present procede, ouely I beseeche our lord, that lyke as your highnes hath hyther vnto with moost prudent, godly and gracyous meanes, wonderfullye holpen

An epylle

the state and publyke weale of youte graces
most flourishing realme, so your maiestie may
proceede, and so theende perceiue in þe same, to
the glory of god, your highnes honour, vnitie
of your subiectes, welthe of your realme, de-
rogacion of the bishop of Romes vsurped po-
wer, reioyce of your welwillers, confusion
of your graces aduersaries. Thus most
myghty, most hygh, and most graci-
ous soueraygne lord I commit
your highnes to the holys
Trinite, to whome be
all honour, prayse,
and glorie for
euermore.

Amen.

DOMINE SALVVM
FAC REGEM.



Common places 1.

A COMPENDIOUS FORME
of teaching or discipline, declaring the
common & principall places of our christi-
an religion, wonderfull necessary to all
such as be desirous to know gods
trouth, and his sacred worde.

Of God. CAPI. I.

GOD is one certein diuine what god is
being or essence, consistyng
of thre persons: that is to
wete, god the father, the son,
and holy ghost.

This definition is approued of bo- A probation
ly scripture, which by the name of god-
head, calleth these thre persons, as more
playnly shall appere in the pericullar
intreating of eche person.

By the determinacion of the confesse what god is
of Nice. God is one diuine beinge or by the confesse
essence, which both is called, & also is of Nice.
god, eternal, vnbodyly, vnchangeable, an im-
mense power, wisdom, goodnes, the ma-
ker and preseruer of all thinges, bothe
visible & inuisible, and yet thre persons
of al one being, & power cuerlasting:
the father, sonne, and holy ghost.

God is not deuided in partes, for there Reportes
As but one god. Herke, o Israel, (saith the god.
Scripture) the lord thy god is one lord. Deut. vi.

Common places.

But forasmuch as holy scripture acknowledgeth diuine essence to thre, therefore fathers haue found out the name of person, to auoyde many errors. Now, by the name of person is met a substance indiuisible, vnderstandyng. &c.

Forasmuche as god hym selfe is the creatour and maker of all, therefore he hath no cause of his being. for as Paul sayth: who hath giuen vnto him first, that he myght be recompensed agayne? So that god (as witnesseth also Gregory) is onely cause of causes.

Of god no
cause.

Roma. x. d

The effectes
of god.

Roma. i. b

Act. xvi.

Psal. cxlv.

Exod. ix.

Roma. ii.

Psal. cxlv.

The effectes & workes of god be these: to create & mainteyn þ he hath created. For the power & diuinite of god (sayth Paul) is everlastig. Now, the power & diuinite of god to be everlastyng, is nought els, but þ god createth gouerneth & mainteyneth his creatures everlastigly. In hi (as it is said in þ act) we liue, we moue, & we haue our being. He giueth (sayth þ prophet) esca of carni, meat to every creature. Also his effectes be: To loue his creatures bycause he maynteyneth the. To be merciful patient, pitiful. To heare his humble supplicers, for: Prope est deus inuocantibus eum: God is at hand to the þ cal vpō him. To forgive sinnes, for only god by him self

Of God the father. 11.

is righteous. To punish sinnes, for he
visiteth þ wickednes of þ fathers vpon
their child: (as Moses saith) in to the
third & fourth generacion. To bring
down to the graue, & to fetch vp again.
To kyll & make alyue agayne. These
works and effectes of god be not casual
or accidental, but naturally appropria-
te to god and everlastyng.

Rume. xliii.

i. Reg. ii.

Deut. xxxii.

2. Cor. v.

1. Cor. x.

Contrary to god, is what so ever is re-
pugnaunt to him & his nature, as: To

deny w the Symonians that god made
the world. To grafit with Basilides
that god is a created mynd. To grafit
with Colobarsus & others, þ beside one
true god, there is yet an other furious
god, which is also maker of the world.
To grafit w the Gnostikes, þ nature
of god to be a substance of soules. To
graunt w the Appellites, þ there is one
god good, and an other bad, made of þ
good. To grafit w the Anthropomor-
phites, god to be an ymage of a corrup-
tible mā. To grafit w the Manichees
two goddes. To graunt with the E-
picurians, that god regarded not mā's
maters. To graunt that god knoweth
not some thynges. To bynd god to a-
ny certeyn place. for in þ boke of Deu-
teronomic thou shalt rede thus: An.

Contraryes

to god,

Deut. xlii.

Common places.

But forasmuch as holy scripture assigneth diuine essence to three, therefore fathers haue found out the name of person, to auoyde many errors. Now, by the name of person is met a substance indiuisible, vnderstandyng. &c.

**Of god no
cause.**

Roma. xli. d

Forasmuche as god hym selfe is the creatour and maker of all, therefore he hath no cause of his being. For as Paul sayth: who hath giuen vnto him first, that he myght be recompensed agayne? So that god (as witnesseth also Grego- ry) is onely cause of causes.

**The effectes
of god.**

Roma. i. b

The effectes & workes of god be these: to creat & mainteyn & he hath created. For the power & diuinite of god (sayth Paul) is everlastig. Now, the power & diuinite of god to be everlastynge, is nought els, but & god createth gouerneth & mainteyneth his creatures everlastigly. In hi (as it is said in & act) we liue, we moue, & we haue our being. He giueth (sayth & prophet) esca of carni, meat to every creature. Also his effectes be: To loue his creatures bycause he mainteyneth the. To be merciful paciēt, pitiful. To heare his humble su- cers, for: Prope est & inuocatibus est: God is at had to the & cal vpo him. To forgiue sinnes, for only god by him self

Act. xvi.

Psal. cxli.

Exodi. xx.

Roma. ii.

Psal. cxli.

Of God the father. 11.

is righteous. To punish sinnes, for he
visiteth þe wickednes of þe fathers vpon
their child: (as Moyses saith) in to the
third & fourth generacion. To bring
down to the graue, & to fetch vp again.
To kill & make alyue agayne. All these
works and effectes of god be not casual
or accidental, but naturally appropri-
ate to god and everlastyng.

Rume. xliii.

1. Reg. ii.

Deut. xxxii.

2. Petr. i.

1. Cor. x.

Contrary to god, is what so ever is re-
pugnant to him & his nature, as : To to god,
deny in the Symonians that god made
the world. To graue with Basilides
that god is a created mynd. To graue
with Colobarsus & others, þe beside one
true god, there is yet an other furious
god, which is also maker of the world.
To graue in the Gnostikes, þe nature
of god to be a substance of soules. To
graunt in the Appellites, þe there is one
god good, and an other bad, made of þe
good. To graue in the Anthropomor-
phites, god to be an ymage of a corrup-
tible man. To graue in the Manichees
two goddes. To graunt with the E-
picurians, that god regarded not mens
maters. To graunt that god knoweth
not some thynges. To bind god to a-
ny certeyn place. for in þe booke of Deu-
teronomic thou shalt rede thus : An. Deut. xlii.

Common places

Deffid therefore, & turne in to thy hert
that the lord he is god in heuē aboue, &
in erth beneth. To graunt wth the phi-
losophers, that god is an element. To
graunt wth some philolophers, that god
had beginning. To graunt þ god any
other way maye be lerned and vnder-
stand then by hiswoꝛde.

Of god the father. C A. II.

What god the
father is.

God the father, is fyrst a parson in
Trinite, first cause of our salua-
cion, which hath blessed vs wth
all maner spiritual blessing in heuēly
thynges by Christ, & which hath chose
vs befoze the foundacion of the world þ
we shold be holy & withoute blame be-
foze hym, and which hath predestinate
and ordeyned vs to be his chyldren of
adoption, thzough Christ Jesu.

Adoption.

Ephē. i. a.

No cause of
the father.

This definitiō is certein, take forth
of saint Pauls epistle to þ Ephesiāz.
The father hath no former causes,
but is hym selfe the cause of all.

This affirmeth I. Austin in his boke
De trinitate & vnitatē dei. ca. ii. saying:
the father hath giuē to all þ be, þ cause
of their being, & him self hath receyued

No diuision

of the father.

the cause of his being of none other.
God the father is one only person; &

not the father, sonne & holy ghost together, as certayne heretikes haue taught.

The effectes of God the father be after a worldly maner gathered of the fatherly affections & circumstances whiche be incident to an earthly father, so thurstent that we mortall men may the better vnderstande þe workynges & properties of god the father, as, To loue. To cherishe his. To haue care of his. To chasten his, that he may saue them. To nourish his. These officyes or workes of the father be eternal, euē as he is eternal. Noze officyes or effectes cōtayne where in scripture do appere, where mention is made of the lōunge kyndenes towards man of god the father. And herunto maye also be added the workes a litle afoze attributed to god, for þe scripture calleth þe father by his own p̄prie name god. But albeitt after the exāple of an humane father, þe properties of god the father be set forth, yet he exercyseth the not after māns fasshō, for god was otherwise affected than is mā. A worldly father may promise his son a thing, & afterward not fūlfyl the same. But god the heuēly father deceiueyth not, but kepeth promise: accordig to the wordes of **W**alā þe prophet where he saith. God is not

The effectes of
the father.

Common places

**Contraries
or heresies.**

as a mā ſh he can lye, nor as ſon of mā
ſh he cā be chaſiged. Also it manye times
chaſureth ſ the worldly father regardeth
not his ſon, but god our ſpiritual father
can not forget his children. ¶ It is re-
pugnāt to this doctrine, To deny god
the father to be ſ firſt cauſe of our ſal-
uatiō. To graūt god the father to haue
had beginning. To graūt w the Archon-
iſtes, ſ the god of the law & of the pro-
phetz is not ſ father of chriſt To graūt
with the Sabellians, ſ the ſelfe father
is the ſon & the holy ghoſt. Also that ſ
father ſuffered. To graunt with the Me-
tangiſmonites, that the ſon is in the fa-
ther, as one veſſel in another: whiche
errour at this day the ſolyſhe annabap-
tiſtes haue renued. To graunt that the
offices or workes of god the father ſhal
at any tyme ceaſe.

Of god the Son. C A. III.

**What god the
ſonne is.**

God the ſon Jeſus & chriſt, ſeconde
perſon in Trinite, is the expreſſe &
ſufficiēt ymage of ſ inuiſible god
wherin the wyl of god ſ father ſhineth
apparaūtlly, & wherein mā as it were i a
glaſſe may behold what thig he ought
to do ſ myght pleaſe god the father.

**Objections
of this diſt.**

¶ That & chriſt is ſ expreſſe ymage of ſ
father, is pūed by the epiſtle to the He-
breus

Of god the sonne. 111.

shewes where it is writen thus, which son
 being by hisghenes of his glory, & express
 ymage of his substance. &c. Also that he
 is the ymage of the invisible god, is con-
 firmed by S. Paule to the Col. sayng Col. 1. 12.
 which is the ymage of the invisible god,
 first begotten of all creatures. Of the wy-
 nyng of the father in Christ spekech 1. Cor. 1. 12.
 where he sayth. For it is god who mani-
 fested the light to shyne out of darknesse,
 who hath shyned in your hertes to geue
 light of the knowledg of the glory of
 god in the face of Iesu Christ. Finally in
 the .j. epis. of S. Pe. Christ is powned
 unto vs an exēple whō we shold follow
 ¶ Christ is the very & the onely son of
 god, begotten without begynning of god
 the father, veray god, not made, but which
 hath ben at the begynning, egal to the fa-
 ther, promysed of the father unto Adā,
 byaham, & other holy fathers, to reden
 mankynde lost by the fal of the first
 fētes, very man, boyn of the virgin Ma-
 ry, which to take away the syns of the
 hole worlde suffered, & was crucified,
 which the thyrde day rose agayn to lyfe
 sittig now on the right hānd of god the
 father. a mediator for all who beleue in him
 fēdowens also he shal ons com to iudge
 the quicke and deed.

W. 11.

¶ 120

Common places

Plal. i.

Math. ii.

Math. iii.

Johan. i. a

**Roma. ix.
Collos. ii. c**

Johan. i. a

Philipp. ii.

Probations of this distinction:

Thou art my son, I haue this day be-
gotten thee. And agayn: I shall be father vn-
to him, & he shall be my son. Also in the
gospel. Out of Egypt haue I called my
son. The father also sayd him self. This
is my wel beloued son. Undoubtedlye
Christ is the very son of god (that is to
wete) & natural son, begotten of the fa-
ther, euē as lyght of lyght, but without be-
gynnyng, none otherwise the wordes are
begotten of thinges. As Iohn in the. i.
cha. sayth. And the word was god. Tho-
mas also cried whā he felt his masters
sydes. My god. Moreover Paul calleth
Christ god. And to & Colossians he writ-
teth, & in him dwelleth all & fulnes of
& godhed corporally. But ye shall vnder-
stande that Christ is in such wise god &
& son, as he is not after mans maner be-
gotten, nor as a treasure made. For S.
Iohn in his gospel beginneth thus of &
second parson, sayng. In the beginning
was & word. &c. wherunto Paul agre-
eth in his epistle to & Philippias, where
he writeth: which whan he was equal to
god. So here he maketh the son equal to
the father. Also Christ sayth him self I &
my father be one. Now, to Adā promise
was made of Christ in gene. iii. To A-
braham

Of God the father. v.

Abraham in. ge. xii. & xviij. To thother ho-
 ly fathers the promises made be spied in
 sundry places of scriptur. The end of the
 promyses is the redempcion of mākynde
 gen. iij. Ipsum conteret caput tuū, that Gene. iii.
 is to say: That seide (meanig Christ) shal
 treade the on thy heed. In gen. xviij. to Gene. xviij.
 Abraham he sayd: In thy seide al naciōs
 shal be blessed. The occasiō of the redem-
 ption was the dāpnaciō gottē by þ fall
 of the fyrst parētes. Of the manhōde of
 Christ teacheth vs the prophet esay, say-
 ing: Lo a byrgyn shal conceyue. Also þ E. i. v. vij.
 epi. to the. Hebr. where it sayth, In all E. i. v. d.
 thynges it became hi to be made like vnto
 his byethren, that he might be mercifull
 The cōmen Crede sayth: Bozue of þ vir-
 gyn Mary, which proueth also the rest,
 how Christ suffered, & was crucifyed.
 Also how he rose ageyn which was for
 this only purpose to take away the syns
 of þ hole world. This was long before
 pphceyed of esay which sayth. But he E. i. v. l. i. a.
 was woundē for our wickednes, he was
 smytē for our offences. And Iohn in his
 epi. sayth for the synnes of þ hole world. i. Iohan. i. d.
 And lest we shold thinke þ Christ hath
 now fully executed his office & hath no
 thyng a do, ye shal vnderstaūd that he sit-
 teth on þ ryght hād of God þ father ma-
 kinge

Common places.

Roma. viii. f. king intercession for vs. This testifieth
S. Paul saying. which also is on þ right
 hand of god & which maketh intercessiō
 for vs. And at last he shal com at his se
 cōd cōming to declare him self the son
 of god in matthe & þ good may be glo
 rified & the wicked destroyed as witnes
 the crede or symbol Apostolique & þ. xxv.
 chap. of theuangelist Mathew.

**No causes of
 Christ.**

Joh. ii. a

**After a ma
 ner of the fa
 ther is cause
 of the son.**

**No diuision.
 of Christ.**

Isal. xix.

**Theserties or
 workes of
 Christ.**

A S touching creatiō or being, Christ
 hath no cause for he neither was creted
 nor had his begining of any other, but
 was frō þ begining to giue him þ father
 as S. Iohā writeth. In the beginning
 was þ word & þ word was in god. But
 forasmuch as þ scriptur calleth Christ þ
 son, therefore in respect of þ father to dis
 cerne the psons & their offices (after þ v
 sage of scriptur) we make þ father cause
 of þ son, al humane cogitaciō laid away
 Christ is one, one pson in trinite made
 mā being him self god for our cause not
 þ he is two or diuers thinges but is be
 ty god & mā, neither so þ he is seuerally
 prest, & king, prest in the spirituall king
 dome & king in the kingdom of þ world
 but is together prest & king in the spiri
 tual kingdom for euermore.

T H E workes or offices of Christe
 ought to be gathered of the hole Christ
 whiche

which now sitteth on þe right hād of god
 the father very god & mā, the workes of
 his māhod, as to eat, drinke, slepe, wake,
 & such like, now þe is glorified be cea-
 sed, neither came christ to þe purpose þe
 should exercise the perpetually. But besides
 those effectes & workes of the manhode
 there be yet other apperteyning chiefly to
 our saluaciō which shall dure perpetually
 as, To saue the people frō their sinnes.
 To take away the sin of the world, as
 Iohā baptist witnesseth saying, behold
 the lābe of god which taketh away þe sin-
 nes of þe world. To iustify, as þe Apostle
 Paul recordeth saying, Being the iustify- Roma. vi.
 ed of faith by Iesu Christ. To satisfy for, Galat. iii.
 our sinnes. To be a mercysorke for our
 syns, as Iohā the apostle writeth in his e. i. Iohan. i. a
 pistle. To be our mediator & peacema- Galat. ii.
 ker, to become þe prest & bishop for ever. Titus. ii.
 more, as in the. cix. psalm appereth. And Psal. cix.
 þe because of intercession as witnesseth
 Paul to the Roma. saying, which also Roma. viii.
 maketh intercessiō for vs. Also the apostle
 Iohā where he sayth, Because we haue i. Iohan. ii.
 Christ our spokelma or aduocate w the
 father. To be king & captayne. To be
 lord ouer the people of god Iere. xv. Hier. xl.
 be þe only shepherd & bishop of his chur Hier. xv.
 che as ezechiel. did prophete sayinge Eze. xxxii. the
 will

Common places.

By Dauid is
vnderstande
christ coming
of the stocke
of Dauid.
Iere. xxiii. b

1. Pet. i. d

Collos. i;
Ephes. i.

Collos. ii. d

1. Pet. ii.

Estate. xxviii.

Ephes. ii.

wyl raise by vnto them (saith god) one
only shepherd euē my seruānt Dauid he
shal fede the & he shalbe their shepherd.
I the lord wilbe their lord & my seruānt
Dauid shalbe their prince. To this accor
deth the prophet Jeremy, sayig. Behold
the time cometh (saith the lord) that I
wyl raise by the righteous bzaunche of
Dauid whiche shal rule. And S. Peter
where he saith, ye were as shepe going a
stray, but now ye are couerted vnto the
shepherd & bylshop of your soules. To
be p hed of his church. And he is p heed
saith s. Paul of p body of p church. And
to the Ephes. he saith. And he hath giue
hi to be hed ouer al vnto p church. Also
to the Colossiās. Not obteyning the hed
wherof al the body by iointes & couples
receyuing nourishmēt & beyng cōpacte
& knyt togither encreaseh w p increace
of god. To be p hed corner stone elected
& precious. Ecce pono in Stō lapidē. To
I put in Ston a stone. &c. To be the fou
daciō of al saintes as Paul saith. Buil
ded vpon the foundation of thapostles
and prophetes. These and semblable
effectes or offices of Chryste appeare in
holy scripture, of which many p bilshop
of Rome doth fōdly & solisly chalēge
vnto him cōtrary to p eternal shepherd
My

bishp & bishoperich of Chyzst. But in ga
 cherynge these officies & propertyes of
 Chyzst, ye must take good hede lest by
 cause of his. ij. natures ye chaunce to fall
 in error. For whē we speke of þ officies
 & workes of Chyzst, we speke of the hole
 Chyzst as he now sitteth on the ryghte
 hand of god, very god and man. ¶ **By** Contraryes
 cause Chyzst Jesu the son of god is one, or herelyes.
 for whose cause we be reputed righteous
 and do please god. Therfore there haue
 ben many which by þ instituciō of Sa-
 thā, haue studied to take away, diminish
 & plucke from vs this Chyzst. And al þ
 herelyes agaynst Chyzst do cōliste for þ
 mooste part in þ dimnishing & deroga-
 tiō either of þ parson or of þ workes of
 Chyzst as. To graūt w þ Arrians that
 Chyzst is not naturally god albeit they
 graūt þ (word) to be pson. To grūte w
 Paul Samosatensis þ the word or (as
 it is called in greke) Logos, is not a pso
 but only þ thought or knowlege of þ fa
 ther all one w the father. To graūte w
 Seruetus that þ (word) was no parson
 before it toke māns nature. To graūt w
 þ Sabellians & pilsillanistes þ Chyzste
 is the same þ the father is. To graūt w
 the Donatistes þ Chyzst þ son is of lesse
 power thā þ father. To graunte w the
 That whiche
 is verbū, & is
 to say worde
 in the latyn
 translatiō is
 in Greke (in
 whiche tonge
 I. Johñ wrote
 his Gospell)
 logos, which
 Metan signifyeth in-

Common places.

By Dauid is
vnderstande
christ coming
of the stocke
of Dauid.
Jere.xxiii.b

1.Pet.i.d

Collos.i;
Ephes.i.

Collos.ii.d

1.Pet.ii.

Elate.xxviii.

Ephz.ii.

wyl raise vp vnto them (saith god) one
only shepherd eue my seruaunt Dauid he
shal fede the & he shalbe their shepherd.
I the lord wilbe their lord & my seruaunt
Dauid shalbe their prince. To this accor
deth the prophet Jeremy, sayig. Behold
the time cometh (saith the lord) that I
wyl raise vp the righteous bzaunche of
Dauid whiche shal rule. And S. Peter
where he saith, ye were as shepe going a
stray, but now ye are couerted vnto the
shepherd & bylschop of your soules. To
be p hed of his church. And he is p heed
saith s. Paul of p body of p church. And
so the Ephes. he saith. And he hath giue
hi to be hed ouer al vnto p church. Also
to the Colossiās. Not obreyning the hed
wherof al tye body by iointes & couples
receyuing nourishmet & beyng copacte
& knyt together encreaseh w p increace
of god. To be p hed corner stone elected
& precious. Ecce pono in Sion lapidē. To
I put in Sion a stone. &c. To be the fou
daciō of al saintes as Paul saith. Buil
ded vpon the foundation of thapostles
and prophetes. These and semblable
effectes or officies of Christe appeare in
holy scripture, of which many p bisschop
of Rome doth sōdly & solikly chalēge
vnto him cōtrary to p eternal shepherd
Mpp

bishoperich of Chyzst. But in ga-
 therynge these officies & propertyes of
 Chyzst, ye must take good hede lest by-
 cause of his.ij. natures ye chaunce to fall
 in error. for whē we speke of þ officies
 & workes of Chyzst, we speke of the hole
 Chyzst as he now sitteth on the ryghte
 hand of god, very god and man. **¶** **Contraryes**
 cause Chyzst Jesu the son of god is one, **or heresyes.**
 for whose cause we be reputed righteous
 and do please god. Therefore there haue
 ben many which by þ institucio of Sa-
 thā, haue studied to take away, diminish
 & plucke from vs this Chyzst. And al þ
 heresyes agaynst Chyzst do cōsiste for þ
 moſte part in þ diminishing & deroga-
 tio either of þ parson or of þ workes of
 Chyzst as. To graūt w þ Arians that
 Chyzst is not naturally god albeit they
 graūt þ (word) to be pson. To grūte w
 Paul Samosatensis þ the word or (as
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 ther all one w the father. To graūt w
 Seruetus that þ (word) was no parson
 before it toke mān nature. To graūt w
 þ Sabellians & pſcillanistes þ Chyzste
 is the same þ the father is. To graūt w
 the Donatines þ Chyzst þ son is of lesse
 power thā þ father. To graunte w the
 Metan **That whiche**
 is verbū, þ is
 to say worde
 in the latyn
 transſacion is
 in Greke (in
 whiche tonge
 I. Iohn wrote
 his Gospell)
 logos, which
 signifieth in-

Common places.

differently &
woyde, and a
thought of
wynde,

Metagismonites þ Christ þ son did lye
in to the father as a lesse vessel in to a
greter vessel. To graunt with the Appol
linaristes, that the flesh of Christ & the
word haue al one substance. To graunt
with certeyn Diligentias that Christ is a
creature. To graunt with certeyn other
Diligentias that Christ if he be copared
with other holy me is the trouth self but
if he be copared to þ father, so is he a lie
or lesing, & that Christ doth so much dif
fer from the father as chaposles do fro
Christ. To graunt with the Aclians that
the self Christ is father & holy ghost. To
graunt with the Sethians that Christ
is the son of Noe. To graunte with the
Earpocratians þ Jesus was but man &
naturally boyn of father & mother & re
crued a soule which knew those thiges
that were heuenly. To graunt w the Sy
monians þ Christ did neither come nor
suffre any thing of the Iewes, but that
one Simo in the tyme of Tiberius came
to the peoples thinking in the parson of
the son. To graunt with the Valentinias
þ Christ set of the father brought with
him a spiritual & heuely body and that
he toke nothing of Mary but passed by
her only as thorow a pipe of a cobbe or
conuysaunce. This heresy one Pellificari
us

us at this day hath renewed. To graūt
 with the Archontikes ꝑ Christ was not
 boꝝn of woman neither had any flesh in
 dede oꝝ dyed oꝝ suffred any thing, but ꝑ
 he sayned his passion. To graūt with ꝑ
 Appellites ꝑ Christ neither brought his
 flesh with him from heuen neither toke
 it of Mary, but gat it of the elemētes of
 the woꝝlde which he rendꝛed againe to ꝑ
 woꝝlde ascending againe without fleshe
 in to heuē. To graūt with ꝑ Paulines
 that Christ was not euer, but ꝑ he toke
 his begīning of Mary & that he was
 a pure man. To graūt with the Mani-
 chees ꝑ Christ came only to deliuer mē's
 soul & not the bodies. And ꝑ Christ was
 not in very flesh but shewed to our sēses
 a counterfait shape of flesh, & neither dy-
 ed ne rose againe. To graunte with cer-
 tēn heretikes that Christ was alway,
 but not alway the son, which name (they
 say) he spīl receyued when he was boꝝn.
 To graunt with one Marcus ꝑ Christ
 not verily but opinatiuely suffred. To
 graūt w̄ certayne olde heretikes that ꝑ
 godhede of Christ suffred whan his flesh
 was hanged on the crosse. To graūt w̄
 ꝑ Seleucians that Christ sitteth not in
 flesh at the right hand of god the father
 but hath put it of and laīd it in the son,
 takinge

*Opinatus-
 ly, is to our
 thynkyng &
 opinion.*

Common places.

**The heresye
of the papistes**

takinge occasion of the psalme þ sayth.
In sole posuit tabernaculum suum. þ is
be hath put his tabernacle in the son. &
grosse heretikes. To graunt with some þ
þ hole Christ sitteth not on þ right hād
of god the father. To graunt that the for
said officies of Christ be executed only in
hē of him, & that the same are to be ex-
ercysed here in erth of the pope, cōtrary
to the place of þ psalm befoze remēbred.
Tu es sacerdos in eternū, Thou art the
prest for euermore, And cōtrary to þ eter-
nall bishoprych of Christ. To graunt þ
there is an other mercymaker, media-
tor & intercessour for our syns thē Christ
as they do, which set by sayntes by wor-
kes i place of Christ. To say þ Christ only
merited o; deserued vnto vs þ first grace
only inclyning vs to loue god, but þ we
be saued by our workes. To saye w the
Nazareis & diuers other false Apostles þ
the rites & ceremonyes of the olde lawe
be necessary to Christen men.

**The heresie
of sayntmen.**

**what the ho-
ly ghost is.**

Of the holy ghost. C A. iiii.
The holy ghost is the third persō in
trinitie, verye god, not made nor
created nether begottē, but pcedig
of the father & son & flowyng from the
father and son togither substantially to
chintē: he might leade vs into al trouth
illumynate

illuminate & hallowe vs to the trouth,
and kepe vs i þ same, expownyng, decla-
rynge & glorifienge Chyſt, confermyng
the inherytaſce receyued in Chyſte for
whiche he is alſo put as a pledge oꝝ er-
neſt by god the father.

T H A T the holy ghoſt is þ thyrð pſon
in trinitie & veri god, the places & textes
of ſcripture ſolowig do proue. In þ goſ-
pel of Mat. Chyſt comaundeth his diſci-
ples to baptiſe al nacions i þ name of þ
father þ ſon & tholy ghoſt. This puerth
tholi ghoſt to be þ thyrð & alſo a diſtinct
pſon, S. Johā alſo in his epiſtle puerth
the ſame, ſayng. The father, ſon, & holy
ghoſt theſe. iij. be one. In Gen. the ſpyrit
chap. alſo is wrytē. that the ſpyrit of the
lord was born bpō the waters. Itē in
the ſpal. Cxxxix. whither ſhall I go fro
thy ſpyrite. Alſo in Jo. i, And I ſaw the
ſpyrite of the lord as a deuē. Nowe, the
holy goſt is therfore god, forasmoch as
he quickneth, halloweth & cōforteth the
inward myndes which work? cā not be
but appropored to þ godhed. Moreouer
ſyth ſcriptur aſſineth theſe workes to the
holy ghoſt it wil haue vs truſt ſuerly to
tholy ghoſt, þ he both wyll & maye per-
forme þ ſame. But to truſt, is a worſhip
ānexed to god onely. The article of our
ſaych

Probacons
of this diſti-
nition.

Mat. xxviii. b

i. Johan. v. b;

Gene. i. a

psal. cxxxix. b
Johan. i. c

Common places

Johan. xv. d

**Saynt Augu-
stine,**

**II. Corin. i.
Ephe. i.
Roma. viii. b**

faith teacheth the same, I beleue i þ holp
ghost. Furthermore were we sayd þ tho
ll ghost is not made nether created this
we added for, thauoidige of the name of
creature. Genyied oz begottē he is not;
for the scripture bleseth the word sprout-
cedig, for tholy ghost is said to procede
of the father & sone, as chryst hym selfe
sayth in the gospel of Jo. whē þ counsoul-
tour cometh wyhome I shal sēd you, &c.
whiche procedeth of my father, he shall
beare wytnesse of me. Loos here ye se þ þ
holy ghost is sent of the father & proceedeth
of þ father, & that the father & the sone
be discerned from tholy ghost. That sub-
stantiall tholy ghost floweth of the fa-
ther & son is added lest þ shouldest think
tholy ghost is inferior to the other two
persons. For as I. Augu. in his. vi. boke de
trinit. sayth. Tholy gost is somewhat comō
(as moche as it is) to þ father & son, but
this comēnesse is cōsubstantiall & coeter-
nall. The other parte of the diffinicion
is clere & pured by the. xii. . x. xvi. chap.
of the euage. Jo. where the said work
& offit of tholyre ghoste be descripyed.
That finally tholy ghost is an earnest oz
pledge gyuen vs of god, it is red in dy-
uers places of Pauls appylles.
Tholy ghost i respect of his beig hath
nq

Of the holy ghost.

x.

no cause sith at the beginning he is with the father and son, euerslasting god.

No causes of tholy ghostes being.

But in respect of proceeding, the father & son be in maner as causes. For as before is shewed, tholy ghost is said to procede of f father & therefore sometime in scripture he is called f spirite of f father, as Christ saith. It is not you that speake but the spirite of your father. And other whyles he is said to be f spirite of f son as where the apostle saith. God hath set f spirite of his son into your hertes. And in an other place. He that hath not f spirite of Christ, f same is none of his.

Johā. xv. d

Math. x. c.

Roma. viii. b.

The holy ghost is one, & the third yson in trinite called by sondry names i scripture as in f psalm, & in f epistle of Johā f is called an unctio o; an anointing. In f gospel of Johā a cōfōrtour. Paul calleth him the earnest of our inheritance.

Properties of tholy ghost.

Johā. u. c. d

Psalm. lxi. b

Johā. xvi. b.

Ephē. i. b.

Otherwhyles this word spiritus (in englishe spirite) is takē very largely, for a spirring, a mouing natur o; power, for the wind, for lyfe, for mōtiōs o; passiōs created in mē, as wel good as euyl. But in this place it signifyeth a spiritual nature for as Christ testifieth god is a spirite.

The significations of spiritus.

Gen. viii. a

Johā. iiii. e

Johā. iiii. c

The effectes o; offices of tholy gost may be nōyzed these: To leade into al trowth To cal, to lightē vnto the trowth: This

Effectes of the holy ghost.

he

Common places.

Ioh. i. vi.

Ioh. i. xiii.

xv. and. xvi.

Iohan. xvi. b

Roma. viii.

I. Cor. int. xii.

Roma. xii.

Actes. ii. a.

Gala. v.

Ro. viii. d.

Roma. viii.

I. Cor. int. xii

Lut. xii.

He worketh by þ word preached. To hal-
low, to preserve in trouth. These wor-
kynge appere every where in scriptur.
To expound, to declare, to glorify Christ.
To reprove the world of iustice, of syn,
& of iudgement. To comfort, wherby he
is called a comfortour. To confirme the co-
sciences vpon the trouth of the word, &
vpon thinheritaunce receyued in Christ.
To endow the church with al maner of
gyftes. To gyue that we may speake w-
th yered tongues, that is, that mightely &
boldly we may confesse þ word. To make
new the hole mynde of man, fro wher
afterward do procede spirituall frutes
true fayth, true awe of god, charitie and
such like, for þ law can not truly be done
enlesse first þ holy gost be receyued, wher
Christ giueth. To prospere & further the
word preached þ it may speedly go for-
ward. And for this cause the apostle wis-
heth oftentimes þ holy gost to be giue to
þ churches. To help our infirmities. To
pray for þ weake. To serch þ depthes of
god. To teche what to answer psecu-
tours. To be a toke of þ true liberty & e-
traichemet fro the curse of the law ac-
cording to Paul þ saith. Where þ spirit
of þ lord is, there is libertie. Now, tholy
gost is called þ spirite of þ lord because þ
lord

loꝝ be sendeth & giueth it. Of these woꝝ
 kes oꝝ offices of ꝑ holy gost, some tho-
 ly ghost woꝝketh by the woꝝde, & other
 some by inward operation wout the
 woꝝde preached. And albeit ꝑ outward
 preaching of the woꝝd shal ones cease,
 yet such offices of tholy ghost shal not
 cease as be euerslasting, like as him self
 is euerslasting, & woꝝketh by the euersla-
 sting & vnderstandable woꝝd. Moꝝeouer
 the holy ghost is come to execute ꝑ said
 offices, not of him self, but sent of god
 the father, & giuen of Christ the sonne.
 Wherfoꝝe also tholy ghost can not be
 present without Christ.

To this doctrine, & to the nature of ꝑ *Contraries*
 holy ghost is contrary: To say, after oꝝ heresies,
 thopinion of the Grekes, ꝑ tholy gost
 pcedeth not of the father and son ioyn-
 ly, but onely of the father. To graunt
 w certain Origenians, ꝑ tholy ghost is
 a creature. To say w the Macedonians
 tholy gost is not of the same substance
 oꝝ being, of which god ꝑ father & ꝑ son
 is but a creature. To say at this time w
 Capanꝑ ꝑ the holy gost is not ꝑ. iij. pson *Campanus*
 in Trinite. To holde w the Noerians
 tholy ghost is vnlke to the father. To
 graunte with the Donatistes ꝑ tholy
 ghost is inferiour to the father & son.

Common places

Augstine
libro. xv.
de trinitate

Anabaptist

Actes. ii. a
Joel. i. g.

The heresie
of papistes.

In tollera-
ble Atichrist.

To say w^{ch} certeyn heretikes, þ^t the self
holy gost is not giue, but only his gifts
which is not tholy gost owne self. A-
gainst wh^{ch} disputeth s. Aug. To graunt
w^{ch} certein Anabaptistes þ^t tholy gost is
not a pson of þ^t trinite, but only a toue
which god myraculously did send ones
oz twise. To graunt w^{ch} other Anabap-
tistes, tholy gost is only a power of þ^t
father & son, & not a god oz a part^o of
him self. To say against þ^t op^e text in
the actes of þ^t apostles, the pmise made
of tholy gost vnto the apostles, was
first fulfilled in certeyn heretikes na-
med þ^t Cataphryges & the Manichees.
To graunt a mā may atteyn to þ^t know-
lege of the trouth oz word wout tholy
gost. To graunt þ^t any mā may conti-
nue in þ^t trouth which he hath p^rfessed
wout the assistēce of tholy ghout. To
graunt any pson may be bozne again in
to a new life & workes allowed of god
wout tholy gost. To graunt w^{ch} the so-
lish papistes, þ^t the pope is here in erth
the executer of the holy gost, he to de-
clare & expound the wil of Christ. To
graunt & defend to the blasphemous re-
proche of the holy gost, þ^t all papisti-
call counsels, yea though they be re-
pugnaunt to the open word & glory of
Christ

Christ haue proceeded, & be confirmed
of the holy ghost.

Of predestination. C A. V.

PRedestinatio is þe sure forðinaunce
of god, wherby all thinges come to
passe, as wel inwarde, as outward
works & thoughtes, i al creatures accor-
ding to þe appoyntmēt of his wil.

The definiti-
on of prede-
stinatio.

THIS definitio to be good, is pved probatio of
by S. Paul, where he saith, god worketh the definitio
al thinges according to the counsel of his Ephesi.i.
wil. Also our sauiour Christ saith, Are Math.x.c.
not. if. sparrows sold for a farthing, &
none of the falleth on the ground wout
your father. To this agreeth salomō in
his puerbes saying. The lord worketh Pro.xvi.a.
al thinges for him self, yea & the wicked
also to the euil day. Paul to þe Ephesi. Ephesi.i.b.
according to þe pleasure of his wil. Al. ii. Timo.i.c
so to Timothe. Accordig to his purpose
& grace. But forasmoche as al creatu-
res haue of thoðinaunce of nature, whi-
che god of his fre will hath ordeyned,
therfore all thynges do not folowene
come to passe of mere and symple ne-
cessitie, but by the pcelle and course of
nature so of god ordeyned. Yea & also
in mens thoughtes & winges there is a
fre choise, and therfore synnes do pro-

Common places

cede & haue therfoze predestined of the free
choyse of mā. But to chintent a mā's co
science may be defēded & armed frō de
spayze, if we wil wisely speke of prede
stinacion, we must fetch our beginnig
at the gospel, which is an vniuersal p
myse. And we must euermoze haue re
course to predestinacion of condicion,
wherof we shal speke hereafter, as for
exēple: Yf the children of Israel shall
walke in my cōmandementes, they shal
be saued. Yf y^e shall receiue the gospell,
thou shalt be saued. Wherfoze s. Austine
also agreeth, laying. God did predesti
nate man to be obedient vnto him, & to
absteyn frō tassing of the apple y^e was
forbodden him: but yf he wold be diso
bedient, to dye. Suche is thende of the
hole predestinacion (as farforth as ap
perteyneth to mē) y^e we shold know we
be predestinate vnto this condicion, y^e yf
we receiue y^e word, we shal be the chil
dren of god, whom god hath chosen, to
make vs his childre by adopcion, as s.
Paul writing to the Ephesians dec la
reth. And this condicion is proued by
the vniuersal pmyse of y^e gospel. Now
y^e some of vs be damned, this is because
we hyleue not the gospell. Wherfoze al
so thapostle saith: Yf a man wil purge
hims

Augustine de
predestinacione
cap. 11.

Ephes. 1. 8

1. Tim. 1. 13

self led such (meaning wicked doctrine, for of the he spake a litle before) he shal be a vessel sanctified vnto honoure, mete for the lord, & prepared vnto all good workes. Also herevnto pertyne such places of scripture as do promise an vniuersal grace, wherby a mans conscience ought to lyft it selfe vp agaynst such assaults as his reason maketh of predestinacion, as this vniuersal promise. God willett all men to be saued. God willett not the death of the sinner, but p he turne & do repentance. Also: Come vnto me (sayth Christ) al ye p labour & are laden, & I shal refresh you. And undoubtedly it is an extreme madnes a man to bere his mynde in vnfutful questions concerning predestinacion, where as he may comfort him self in the general promise of grace, and in sure tokens p he is chosen to be saued as be these tokens: to giue credite to the gospel, to desire & to receyue mercy offered by the gospel, to endure in fayth to the last end. It is grete folly to doubt whether p he predestinate vnto saluacion, when thou hearest the worde, when p hiluest the worde, when thou believest in p word. It is an other manner of thing in the wicked persons, which can not but be vncertaine & cunc

1. Tim. ii. 4
Eze. xxxiii. 9
Math. xi. 28

Tokens of
elections.

Common places

In
g
b
h
p
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l
p
p
g
b
u
n
f
f

In doubt, because they lacke the worde
which who so euer hath not, must nedz
be vtterly destitute of all solace, yea
such be ystrained to despaire & to think
al euil of pdestinacion. Wonder it is y
pdestinatio doth so tormēt mēs mindes
tithes nothing is moze certeyn then y
the same is set forth vnto vs to our cō
fort, so y by pacience & consolacion of
scriptures we might haue hope. And no
doubt if y most diligēt apostle s. Paul
had wist pdestinacion wold haue hin
dered the cōfortes of godly persons, he
wold not so oft haue made mencion of
it in his epistles.

Roma. viii. f.

Alala.

Augustyne.
quest. xxi.

B V T forasmuch as some mē receiue
not the gospel, & therfore ysequētly do
perish, it is now to be sene how they de
serue there dānaciō if pdestinacion ta
keth away y libertie of our wil (as Val
la & others haue thought) I se not how
god can be excused y he is not causer of
synnes, wherfore S. Aug. semeth very
rightly to saye in this wise. It is very
follyshly spokē y the pdestinatio of god
worketh i al mē, whether it be to good
or to euil, so y to eyther of the mē be of
a certeyn necessitie cōpelled, tithens in
the good men a wil is to be understate
d: wout grace, and in the euill men a
wyl

of predestination. xliii.

Will is also to be vnderstande without grace, which wordes of Aug. may thus be declared. In þ we receyue the good, bileue the word, & kepe it to the end, this pcedeth of grace, which prepareth our wil, which our wil afterward doth bileue the worde & desireth & receyueþ þ promise offred by þ worde. On þ contrary part, in þ the euil men receyue not þ good, nor bileue the word, yea & if they bileue it, do again for sake it to their damnacion, this cometh of their freewill in which they stande euil & wicked persons for sake of god, whō god may iustly for sake, as it shal be sene vnto him.

An other diffinition of predestination against þ assaultes of reasō subtelly disputing in mens consciences vpon predestination.

Predestinacion is a sure election by which god hath elected vs in hi self afore þ creation of the world, to the end we might be holy & faultles before him by charite, to make vs his sōnes through Jesu Christ in him self, according to þ pleasure of his wyl. Another diffinition,

The ybaciō of this diffinition.

THIS hole diffinitio is take forth of Eph. i. 3 Paul.

Common places

Roma. ix.

**The causes
of predestina-
tion.**

Eph. i. b

ii. Timoth. i. c

Roma. ix. c

S. Augustyn

Paul. The person chosen is god. And
where as we sayd in hi, & before the crea-
tion of the world, by this we exclude the
merites of our workes, as the example
of Jacob & Esau brought in of Paule
in his epistle to the Romayns declareth.
The final cause of predestination, is
that we might be holy. sc. by Jesus Christ
which wordes also take away merite.
The cause efficient of predestination,
is the pleasure of gods wyl.

Now, predestination is not our de-
sert, & that of it no cause reflecteth in vs a-
gainst the scholern opely appereth by
the open places of scripture, as in the
text before remembred of Paul, accordig
to the pleasure of his wil. Also in the
epistle to Timothe, where he saith, which
hath saved vs, and called by an holie
vocation, not accordynge to our de-
des, but accordynge to his owne pur-
pose and grace. Furthermoze writynge
to the Romayns, he maketh the mer-
cy of god the cause of election, where
he concludeth sayinge. It lyeth not in
mans wyl or running, but in the mercy
of god. To this agreeth Aug. sayinge.
Elegit deus quos voluit gratuita mia.
God hath chosen whome he wolde of his
free mercy, Also in an other place he
sayth:

sayth: *Predestinatio est diuine volūtatē p̄ gratiā electio.* That is, p̄destinatio is the electio of gods wil by grace.

O F predestination there may be .ij. The partes parts. The one is called predestinatio of alligacion, & the other predestinatio of cōdicio, according to the diuisiō of

Aug. in his booke of predestinatio. Alligacion is the necessite of things present, as whē a thing is sene to be present by

gods foresyght, & same must nedes be, although it hath no necessite of nature

as & all men be mortal, it is necessary, god so prouydyng. Predestinatio of cōdicio, is: as yf Adam eat of this apple

he shal dye. Yf Israel shal walke in the way of the lord, & shal kepe his cōman-

demētes, he shal be saued. If & receyuest the gospel & styckest fast therunto to &

end of thy life, & shalt be saued, but if & receyuest it not, & shalt be damned. In

this part of predestinatio we ought to comfort our cōsciēce, whē we be vexed

in the iudgemēt of reason, contrary to the vniuersal p̄messe of the gospel. But of these partes we shall speke more in

the title of cōtingēcie or chaunce, which chaunce bicause the aūcient fathers of & church wold not take away, they sene to haue inuēted the foresayd partes.

The

The partes of predestinacion.

Predestinacion of alligacion.

Predestinacion of cōdicio.

Common places

**The effectes
of predestina-
tion,**

THE principal effect of predestinatio is set forth in scripture to be iustificatio, which is greatly in þ matter of predestinatio to be considered, yf we couet to saue our consciēce that it be not striken downe w the throng of infinite questions. And thus cometh predestinatio to be esteemed by his effect, yf we cōpare it w iustification as w the final cause. For god hath chosen vs to iustifie vs, to adopte vs to his childzē, & to reward vs w the everlasting kingdom, according to the saying of Paul in his epistle to the Ephes. Also according to þ saying of Christ him self in þ gospel of Mat. where he saith: Come ye blessed childzē of my father, inherite ye the kingdom spared for you frō the beginning of þ world. Furthermore iustificatio is the principal effect or worke of the gospel but the gospel is a vniuersal promise, wherfore by the vniuersal promise must predestinatio be iudged, & yf we do so, no occasio shal any more remayn to bere þ mind w any pticularite. But to make al thinges þ clearer these argumētes following shal be here ryght necessary to be reteyned.

In argumēt. The gospel is a vniuersal promise.
Ergo iustificatio (which is the effect thereof)

of must needs be a vniuersal promise. The former part of my argument called the antecedent is playne, for þe gospel is not bound vnto circumstances, yea & many places of scripture of the vniuersal promise proue þe same, as þe text of Christ. Come vnto me al ye that labour & are laden, & I will refresh you. Also the sayinge of Paule. Deus vult oēs homines saluos fieri. God willeth al men to be saued. The argument holdeth frō the cause to the effect. An other argument.

Matt. xi.

1. Timo. ii. a

Justificacion is vniuersall.

In other argument.

Ergo pdestinacion also (whiche is the cause of iustificaciō) is vniuersal. This iustificaciō, which is þe work & the effect of pdestinacion hath his sure foundaciō in scripture, where so euer mencion is made of the final cause of our calling as in the place aboue mencioned of Paul to the Ephesiāns. Also to the Romans whom he hath called, the same he hath also iustified. Itē in the first epistle to the Corinth. God is faithfull by whom ye be called in to the felithip of his son Iesu Christ our lord. These and sem- blable sentences, are circumlocuciōs of iustificacion.

Ephes. i.

Roma. xv. a

1. Corin. i. b

OF iustificacion the worke of pdestinacion

Common places

Predestina-
tion well con-
sidered is a
great solace
and comforte
to good men.

naciō procede also other effectes, as to
be assured ꝑ we please god. To knowe
ꝑ we be the sonnes of god. To knowe
that we can not be plucked fro Christ,
for, whō god the father hath gyuen to
his son, no mā can take from him. To
know ꝑ we be glorified, according to ꝑ
saying of Paul, whō he hath iustified,
them also he hath glorified. To know
ꝑ we haue euermouring lyfe. for to this
effect we be iustified. To know ꝑ we be
gouerned and defended of god. These
and like effectes of predestinacion wel
knowe, it appereth that holy scripture
speke not in vayne of predestinacion, ei-
ther to make vs afraide, or to dyspue vs
to dyspayre, yea, I dare boldly saye, ꝑ
predestinacion be wher effectes wel cō-
sidered & dyspue in to the herte, there is
nothyng stronger then it to plucke vp
a mā's cōscience, but contrarily wher
predestinacion nakedly wout her effe-
ctes is cōsidered by ꝑ iudgement of rea-
son so ther is nothing moze redy to de-
stroy the conscience, then is predesti-
nacion: wherfoze when we be vexed a-
bout predestinacion, it is our owne blame
which do not measure it by the worde
of god, but by reaso of mā which reaso
siches euery where it is blind in matters
of

of god, wdy shold it here se any thinge?

THE aliciet father also of þ church
do cōfirme & ratifie the foresaid effects
of predestinaciō. S. Aug. in his boke De **D. Justyn;**
bono p̄uerantie, calleth the effecte of
p̄destinacion, the apposition of grace.
Also Wigen vpon the viij. chap. to the **D. Igene.**
Romains hath these wordes, he þ is in
iustified, semeth therfore to be iustified
bicause he is p̄destinate.

Cōtrarye to p̄destinacion. To grafit **Cōtraries to**
þ p̄destinaciō is to be iudged of reaso **p̄destinaciō**
law, or of our worthynes. To graunt
p̄destinacion to be particular, which
errour disturbeth þ conscience, maketh
incerteyn þ p̄mise, overwhelmeth faith.
To deny the p̄destinacion of cōdiciō.
To hold w the scholemē, þ ther is some
cause in vs of p̄destinacion. To say pre
destinacion taketh away cōtingencie or
chaunce. To hold bicause al thigs chaunce
by p̄destinaciō, þ god therfore is cause
of syn, frō which errour the grafit yng
of contingencie doth deliuer vs, which
teacheth þ man synneth of his frewyl,
as hereafter moze playnly shal be decla
red. To grafit w Walla & others to be **The error of**
no libertie of wil, bicause of p̄destina- **Laur. Walla.**
tion. To grafit w the scholemen, þ our
worthynes and merites be the cause of
p̄dest-

Common places.

The Episc.
res.

p̄destinacion vnto iustificacion & euer
lasting life. To graūt any other final
effect of p̄destinaciō thā iustificacion.
To deny w̄ the Epicuriās the diuine
p̄destinaciō, saying, god hath no care of
his thinges created, & forsaketh them.
To disturbe the cōsciēce of man w̄ the
sup̄ficious inquiry of p̄destinacion.

Of contingencie or chaunce,

CAP. VI.

Contingēcie oz chaūce semeth at
the fyrst face to be wiped awaye
of p̄destinacion. Therefore nowe
let vs se how both may be saued. This
shal be yf we graūt to reasonable crea-
tures some choyle and libertie in suche
thinges as be subiect to the iudgement
of reason

What contin-
gencie is.

Cōtingēcie therfore is wherby thin-
ges created in maters subiect to reason
be now chaūged, altered & fal i to these
& those doings & chaūges, by reason of
the choise & libertie graūted thē of god
at their creation.

The prose
herof,

We say i maters subiect to reason lest
ye shold thynke all thynges happen by
chaūce & cōtingently. Of fre choyle re-
ceyued in creation which such thigs
as be great haue in affayres subiect to p̄
iudge.

Of contingencie. xviij.

iudgemēt of reaso, doubteth no mā. for
albeit god maketh & kepeth thiges, for-
seeth & determineth thinges þ happē of
chaunce, yet he hath create & made them
reasonable creatures (þ is which he led
w fre wil & choyle i such thinges as be
vnder the iudgemēt of reaso. Al which
thynges shall be moze apparaunt whē
we shal begyn to entreate of frewil.

THE cause of chaunce is the fre wil
which thinges created take in maters
subiect to reason, wherfore sith nature
was ordeyned w fre frāke & fre wil of
god, the naturall also necessitie is not
merely & symplely necessary, but for þi
cause it was so appoynted & ordeyned.
Also in mens affayres & winges frewil
is cause of chaunce or cōtingencie. Ther-
fore synne cometh and hath come
of the frewil of the deuyl and of mā,
as further shal be declared in the tytle
of synne. And bycause it is a blasphem-
yng of god to say god is the causer &
authoz of synne, therfore contingencie
may not be denyed, to thintent we may
impute to the deuyl and to man that
thyng whiche blasphemously shoulde
elles be imputed and put vpon god. Au-
gustyne hath a pretye sayinge where
he saythe. *Pieri non potest vt per quem*

The cause of
chaunce,

A sayeng of
Augustyne.

a malis

Common places.

a malis surgitur p̄ est in mala decidatur. That is, it can not be p̄ by whom we ryse frō evils, by him we shold fall downe in to euyls.

**The ptes of
contingencie.**

**Necessite ab-
solute.**

**Necessite of
consequence.**

**Melanchthon
in his cōmon
places.**

Cōtingencie is not deuised properly in to partes, but yet p̄ it may be the better vnderstand, the distinctiō folowig is necessary. Of necessities some be absolute or vunchangeable, as it is necessary p̄ god is good, righteous, true, wise &c. And some necessities be not absolute, but bicause p̄ thinges do so folow, & this is called the necessitie of consequence, as: it is necessary p̄ Ierusalē be destroyed, it is necessary p̄ the kyngdom of Israel perish, & such like. These be not of their owne nature necessary, but after p̄ they be ones determined & appointed so to be, then they must ned come to passe, or bicause they folow of some former causes as it is necessary p̄ heresies may be, bicause p̄ deuil hateth god & the gospel. These of their self nature (I say) be not necessary, but cōtingēt and chaunling. For this cōsequēce or folowynge, taketh not away p̄ libertie of wil. But of this mater ye may see moze i the cōmon places of Philip Melanchthon, & in his cōmentaries vpon the epistle to the Romayns.

But

BUT forasmuch as Aug. seemeth to be August. quæ-
 stare these ptes of cōtingencie or chaū *scilicet. capit. iiii.*
 sing, I think it good to shew forth his
 diuision, who writeth in this wise.

There be two necessities, the one sim-
 ple, as it is a necessitie þ al men be mor-
 tal. The other of cōdicion, as if a man
 know þ one wth walke, it is necessitie þ
 he walketh. For þ a man assuredly kno-
 weth, it can be none otherwise then he
 knoweth. But this necessitie draweth
 not w it þ simple necessitie. For this ne-
 cessitie which I cal of cōdicio, is not
 made of the ppze nature. But of the put-
 ting to of þ cōdicion. For no necessitie
 byueth him þ walketh w his wyll, to
 walke, although then whē he walketh
 it is necessary þ he walketh. Seblably
 if a man se a thyng present throug the
 prouydence of god, the same is of neces-
 sitie, albeit it hathe no necessitie of na-
 ture. &c.

Necessitie sim-
 ple.

Necessitie of
 cōdicion.

THE effect; or workes of cōtingēcie. The effectes of
 be in thinges subiect to reaso al fre w- contingencie,
 inges, but yet not wout the foreknow-
 lege of god, as to be altered: to be chaū-
 ged: to do this or þ. Thinges creat to
 tal in to this or þ chance, not of an ab-
 solute necessitie, but bycause they be so
 create & or dyed, which neuerthelesse

D god

Common places

god maye at his pleasure otherwyse
chaunge, alter, & lede in to other doings
& actions. But those creatures left to
their fre wil may altre the self do this
oz that, & fal in to this oz that chaunce &
al this i things subiect to reaso by gods
pmission, but not by gods impulsio, as
saynt August. sayth.

Contraries.

Contrary opinions herevnto be. To
graunt & there is no chaunce bicause of
pdestinatio. To deny chaunce bicause of
the losse of libertie, which mā fully had
befoze the fall. To say al things be mo-
ued & done of absolute necessitie after
p opinion of the stoiches, as the seruant
of Zeno was wot to reason & mater w
his master, & he ought not to be beaten
bicause by destiny he was cōstrayned
to sin & do amys. To graunt any chaunce
in god, oz in p nature of god. To graunt
that bicause of libertie which is cause
of cōtingēcie, it lyeth in our power to
please god, to bylene in god, & so forth.
although not wstādyng a mā to do his
deuour for p word, to desire & receyue
it after a maner, lieth in his wil, accor-
dyng to the saying of Paul. Nō est vo-
lentis neq; currentis, sed miserētis Dei.
i. it is not in the power of p willer nor
of the runner, but of god the shewer of
mercy

mercy, where þ apostle yet leueth vnto
 vs to wil & to run of which thinge we
 shal more copiously intreate in þ cycle
 of fre wyl. To set the naturall fate of
 destiny against cōtingencie, & therfore
 to deny it. For natural destiny (as saith
 that ryght excellent man Philip Mel-
 lancthon) bringeth not necessite vnto
 humane affayres of thynges & it is pec-
 ticular & onely to be vnderstande of as-
 trological destiny.

Of creation. CA. VII.

Creatiō is a making by which god The definitiō
on of creatiō
 did creat the spirites & al bodily
 nature of nought by the word to
 pserue & susteyn the same.

As in the very beginnig of Genesis Probations
 ye rede. In þ beginnig created god heuē
 & erth, & is al creatures. In þ begynnig
 that is to say what time there were no
 creatures. Of þ creatiō of spirites testi-
 fieth the pphet, saying þ makest thynē Plal L. iii. a
Ebre. i. b.
 angels spirites, & thy ministers flabes
 of fyre. furthermore the spirytes are
 thought to be the fyrst creatures accor-
 ding to the saying of Job, he is the be- Job. i.
 gynnig of the wayes of god.

Now, þ by the word al thinges were
 create, the begynninge of the gospel of
 D. is. Johā

Common places

Ioh. i. a.

Exe. i. a.

Psal. xxx.

Isa. xlii. 1

Psal. Ciii. d

Psal. xxxv.

**The causes
of creation.**

Ioh declareth where he saith: all thinges were made by it, & without it nothing was made. Also in the epistle to the Ebrues, where it is said: by who he hath also create the worldes. The prophete **Dauid** recoꝛded the same, saying: by þ word of the loꝛd the heuē were fired, and by the spirite of his mouth all the vertue of the. And anone after it foloweth: he sayd, & they were made, he coꝛmaunded, & they were created. These sayinges also proue þ of nought þ creatures were create by the word. And by þ they were create of nought is excluded any mater to haue ben layd befoꝛe. The last pte of the diffinitio, which is to þ sauing & mainteining of their natures, is pꝛued first by the place i the act where it is said, by hi we liue, we moue & haue our being, þ is, in þ we lyue & pꝛesisth not, it cometh of þ benefite of god. Also by the pphet. Oia a te expectat vides illis escā, that is, they wayt al vpon the, that þ mayst gyue them meat i due season. Itē in an other place, mē & bestes thou shalt saue loꝛd. These textes and other lyke, teach þ god keepeth and maynteyneth his creatures.

G O D the father is cause of creatiō, bicause he hath creat, & doth creat. The word

word, & is the son, is the mean wherby
and w^{ch} whō al thinge were create & yet
he create, Johan witnessynge the same, *Joh. 1. 3.*
all thynges were made by it. The holy
ghost is the halower guyden of the
creation.

Creatiō (where of we here speke) of partes,
it self is not deuidd in ptes, onles a mā
accordig to the diuersitie of creatures
wil say & some creatiō & cerneth spirits
some humane creatures & reasonable,
other some vnreasonable.

THE propre and p^ryncypall wo^rkes *These wo^rkes*
hes of creation, be to p^reserue & mayn- *of creation*
teyne his creatures, whiche wo^rkes I
haue afoze declared.

The mean wherby god maynteyneth
is & word, by power of which (as to &
Eb. 1. 3. *Eb. 1. 3.*) god & father w^{ch} mo
derate & bear vp al thinges. Right exel
lētly & ful wel we be aduertised here of
Philip Melāchthon, & other wo^rkmen
o^r makers after they haue ons finished
& made their wo^rke, depte & betake the
same to fortune & to the insuing chaun
ses, but god departeth not frō the wo^r
kes & he maketh, but ppetually kepeth
vp & maynteyneth the same, & this ke
ping vp & mayntenaunce is called & ge
neral o^r vniuersal sustentacion.

Common places

Contraries and heresies. Contraries to creatiō be. To graūt wth Symō Magus the woꝛld was creat of his aungels, but ꝑ he him self is ꝑ high power, which is god. To graūt wth Saturninus turnin^o, that the woꝛd & also mā was made of inferiour aungels. To graūt wth The Sethians, that the woꝛd & also mā were first create of wete, Cayn & Abel, were first create of aungels, of whom afterwarde the rest of mē proceded. To graunt wth Carpocrates, that there is one principal vertue in thing; superiour, & that ꝑ woꝛld was creat of aungels. The same thyng also taught Cerinthus. To graūt wth the Valētinians Valētinias that Bythos, that is to say depenes & silence were firste of all, of whō came seed, minde, & trouth: of whō byasted forth the woꝛd & life, of whom was creat mā & the churche. To graūt wth Cerdd. is. goddes, one good, an other cruel, ꝑ good maker of ꝑ vpper woꝛlde & the cruell maker of this woꝛlde. To graūt wth Basilides, that the hye god named Abzaraen, whom he calleth a created mynde created the woꝛde, of whom afterwarde pceded prouidēce, vertue & wysdome, of these were made afterward principates, potestates & aungels and then were made infinite creatiōs of aungels, of which aungels were institute

firste and ordeined thre. C. lxxv. heuens,
 and in the lowest heuens be aungelles,
 which made this worlde. To graue in
 the Manichees fyue elemētes of which Manichees;
 all thinges were genēred, and these ele-
 mētes they called by these names, smoke
 darkenes, fyre, water, & wynde, in the
 smoke they helde opinion that beestes
 of two fete were bozne, out of whiche
 also they asseyne that mā proceeded. In
 darknes creppynge beestes. In the fyre,
 the four foted beastes: in the water the
 swymmyng creatures: in the wynde
 foules that flye. To graunt with cer-
 teyne philosophers anye mater afoze- Philoso-
phers.
 sayd. To contend with the Epicuriā Epicuriā;
 that god careth not for the creatures,
 which forissh opinio the poete Virgill Virgill.
 is agaynst, settynge forth most elegantly
 the contrary & right sentence in the. vi.
 booke of Eneis, Principio celum ac ter-
 ras camposq; liquentes. &c. To holde
 that the Gentyles and heythen persōs
 knowe not the effectes and workes of
 creacyon, that god preserveth, keepeth,
 fedeth, nouryssheth, and beareth up
 all thynges, contrarye to the apostle Rom. i. 2.
 where he sayeth, all that myght be kno-
 wen of god, the same is manifest amō
 ges them, for god did shew it vnto the,
 so

Common places

to that his inuisible thiges, & is his euer
lasting power & godhed, are vnderstand
& sene by the workes euen fro the crea-
tion of the worlde.

Of creatures. CA. VIII.

A Creature is þ hole worke of god
aswel of spiritual thinges create
as of other thinges & bodily na-
tures made to this purpose of god, to
shew þ god is, & not only þ there is god
nakedly, but also þ he is eternal, migh-
ty, diuine, & wõderful, þ is, which crea-
teth, gouerneth & steereth al thinges, by
knowledge of which thinges god þ crea-
tour might be glorified, magnified and
worthe ly thanked.

Proobation of this diffinitids.

GOD created heuē & erth, that is to
say, al creatures both i heuē & erth. Of
the creatiō of aīgels witnesseth the p-
phet, & also the epytyle to the Eb:nes:
And lest ye shold thynke þ all spirites
were created, I put this word created,
for god is also a spirit, but vncreated.
Now the vse of creatures & wherfoze
they serue teacheth s. Paul, saying þ god
shewed vnto the worlde þ which might
be knowen of him, & is manifest amōg
thē, so þ his inuisible thiges, that is to
say

Gene. i. a.

Psal. Ciii.
Ebie. l. c.

Roma. i. c

say his eternal power & godhead are vnderstand & sene by the woꝝkes sithes the creatiō of the woꝝld. To this agreeth the booke of wysdom, where it is sayd: **Eccl. xlii.** Mayne are al men whiche haue not the knowlege of god, as were they þ oute of the good thinge which are sene haue not acknowledged him þ is of him selfe euerlasting, neither taking hede to the woꝝkes þ are made, acknowledged not the woꝝker of them, & so forth rede the hole chap. for it setteth forth the vse of the creatures of god very excellently. But by cause it is not ynough to know god, therfore we adde, that god mighte therby be glorified. For that apostle in þ place before remembred, sheweth þ the Gentiles knew god, but he accuseth the that after they had knowen him, they wold not glorify him noꝝ render louig thākes vnto him. Now to glorify god, what is to
 is to giue vnto god the gloꝝy of a crea
 tour & gouernour, that is, to think god
 not to be ydle, but to haue cure of his
 creatures. To giue thākes, is stedfastly
 to thinke þ god taketh charge of vs, þ
 we take life & other good thiges of his
 handes, & furthermoꝝe to loke for helpe
 & defence of him. Finally, the. cxliiij. &
 cl. psalmes of Dauid, do monishe vs
 what
 glorifye god.

Common places

What it is to glorify god, & to be thankfull vnto him, after we haue known him by his creatures.

**The causes
of creatures.**

T H E causes of the creatures be, god the father, whiche is the maker. The worde wherby & wherid they be creat. Also wherby they be maintained, & the holy gho^t the sanctifier & preseruer of the creatures: Eternitie, power, diuinitie, & al other thynges, which be appropriate to god, as goodnes, wisdom iustice, & so forth, declare & god hothe myght & yet may creat and defend his creatures.

**The particls
of creatures.**

Creatures according to the diuersite & variete of the be, some spirites, some reasonable & humane, & other some vnreasonable. The spūal or gostly creatures, which be good as be the aungels were create to serue & ministrate as well vnto god as men, & therfore the epyistle to & Coloss calleth the seruing or ministratorious spirites. The rest of creatures created to the vse of mā, be al subiect to man for his cause whiche hath made them subiect.

Rom. 1.

Gene. 1. v.

**The effects of
creatures**

Rom. 1.

T H E works & effects of creatures be these. To declare there is god & createth gouerneth & kepeth all thinges. For yf we wold fele & serche hi by his creatures

Yes, we shold fynd him, sithes he is noe
 far frō euery one of vs, as Paule most
 eloquētly declarēth i his preachig to
 mē of Athēs. To serue for the p̄fite of
 mā, for asmoche as to the vse of mā all
 creatures he creat, but yet only to the
 vse of f̄saichful, accōrding to f̄ saying
 of Paule wher he saith f̄ god created
 thē to be receyued w thākes gyuing of
 such as bileue & know the truth, for al
 the creatures of god are good. &c. But
 the infidels & wicked wout al right to
 vse f̄ creatures of god, or rather abuse
 thē, wherfore also the verye creatures
 do feruently wayt when the sonnes of
 god shall appere, to thintent they may
 be deliuered frō the bondage of corrup-
 tion into the glorions libertie of the
 sōnes of god. Also s. Peter in his latter
 epistle sayth, we loke for a newe heuen
 & a new erth, in whō remayn rightous-
 nesse. On the cōtrarpe parte, scripture
 semeth to threten the vngodly, to be re-
 uēged of the creatures whō they haue
 abused, as in f̄ boke of wysdom is said
 that the gelousy of god shall take har-
 nesse, & shal arme the creature to be auē-
 ged of the enemyes. And Iesus the son
 of Syrach sayth. All thinges necessary
 for the lyfe of man, are created frome
 the

Actes. xvij. 2.

1. timot. iij. a.

Ro. viij. d.

1. Petri. iij. d.

Sapien. v. c.

Ecclesi. xxiij.

Common places

- the beginning: water, fyre, yre & salt,
mele whete and honye, mylke & wyne,
and clothyng. All these thing are crea-
ted for the best to the saythful, but to þ
vngodly, shal al these things be turned
to their hurt & harme, To be subiect to
the rule of man, according to þ woꝛde
of god spokē to Adam & Eue: *Dñami-
ni piscibus maris*, that is, haue ye do-
miniō ouer þ fishes of the see. &c. And
according to the saying of Paul. The
creature is subdued to vanite not wil-
lingly, but for his cause which subdu-
ed it vnder hope. There may be other
effectes also reckened by of creatures,
as þ god might be glorified & prayled
by them, & in the, which effectes be ex-
pressed in the. *vi. psalmes* afore mencio-
ned. *cxlviii. & c. i.* Also þ the self creatu-
res might glorifye & prayse god. The
fathers cōfyrme these same effectes, as
S. Aug. Of the perpetuite of creatures
(saith he) is vnderstād þ creatour & ma-
ker to be eternal, of the greatnes he is
vnderstād almighty, of þ ordꝛe & dispo-
siciō wise, of his gouernance good.
- Also the same S. Aug. in an other place
saythe. It is mete þ the creature shoulde
praise god his creatour, for to þ same
purpose he hath create him, þ he might
be

Genesis. i. d.

Roma. viii. d

**Austyn vpon
Johan.**

**Austin in lib.
supputacionū**

be praised, not needig any of our praise
wherefore let the minde loue, the tonge
sing, the hand write. &c.

Contraries to these. To graunt þ the **Contraries**
hole worþmship of creatures hath al
wayes ben, & began by creation. To de
ny þ the spirites, as wel the good aun
gels as the bad were create. To denye
god may be knowen by the creatures,
and that he doth creat, gouerne & main
teyn al thinges. To graunt þ the know
lege of god of þ creatures suffyseth to
perfection wout the word. To auarice
the creatures aboue the creatoure, as
they do which worþship saintes, gold &
syluer, agaynst whom the pphet verve
ernestly speket, & the boke of wisdom. **Psal. Cxliii**
Also the prophet Baruch. To abuse þ **Sapi. xii. b**
creatures after a mās lust vnto vanite **Baruc. v. a. b**
Not to gloryfy god by his creatures &
in his creatures. Not to attend to the
creatures, to thintent þ out of them þ
mayst lerne the goodnes & presence of
god. Not to gyue thanks to god wbe
þ best vse his creatures. To say w the
Epicuriās þ god regardeth not crea
tures. To graunt þ the study of natural
philosophy, which stādeth in the know
lege of natural thigs is hurtful to chri
stianitie; which without doubt is not
hurt.

Common places.

Duttful, so þ the same be gouerned by þ doctrine of christianitie.

Of Aungelles or good spirites. CA. IX.

Aungels or good spirites be seruig spirites of a fyre nature, creat to þ ministry of god & of þ godly, to thintēt to serue god & to be assistēt to the godly, & to kepe them.

¶ Prokes of this definition.

Exe. i. 9

Plal. c. iii. a.

gene. x. viii. b

Exo. xiii. d.

Judith. iiii. c

Math. i. c.

H E maketh his aungels spirites & his ministers flames of fyre, þ is to say of a fyre nature. And the aungels be called seruig or ministring spirites of theyr office þ god vseth the as ministers, but not but for our cause: So Jacob fleig Esau is protected of the aungels. Also the boke of Exodus the lord saith: behold I send myne aungel before to kepe the in the way, & to bying the in to the place which I haue ppared, beware of hi, & hear his voyce. Also Judith saith: the lord liueth, for his aungel hath kept me. In the gospel of Math. the aungel cōforteth ioseph against the offence of his mynde cōcernyng the byrth of Christ. God also vseth the seruyce of aungels i reuēging of synners, an exēple of the rode, whom the aungel of the lord striketh

heth. Also in the booke of Iosue, where an angel of the lord appereth in a naked swerde drawen in his hand to defende israel. He vseth also his aungels in other ministeries. The aungel Gabriel is set vnto Mary. The law (as it is recorde in the actes) was giue by the aungels. I added in the diffinitio, to the ministration of the godlye, to thintent ye shoulde know þ aungels were create & made to the vse & service of the good & godlye only, and not of others, as witnesseth the. xix. psalme of the pphet, in whiche psalme god promisetþ ayde & defence by his aungels vnto such as loue his holy worde. For that psalme cōteyneth þ prayles & cōmendaciōs of gods word, promising to the byleuers sauetye and defence by the temple of Chryst from all euyls.

THE causes of good aungels be: God the father, the father & maker of them. And the worde is the meane wherby & wherewith the aungels were creat. The holy ghōst is the quykener and sanctifier. That these fell not as other dyd; they maye thanke the mercye of God. For in that that god forsoke them not they were saued and preserved; and when he forsoke the rest and left them

Iosue. v. vii

Luc. i. c

Actes. vii. c

The causes
of Aungels

Common places.

to they: free wyll giuen them at they: creation, they synned, & so were thrust downe in to the helles. By reaso wher of god is not cause of the fall of the wicked spirites, but they: owne frewil is in cause, by which they might as easly haue chosen the good as the bad. Now, god may freely forsake, sithes he is frake & fre, to do what his pleasure is, & no mā can ne ought control hym, ne prescribe or appoynt him any law. Shal the worke (sayth S. Paul) say vn to the workmā, why hast thou made me on this facion? But of these thinges how the euill spirites tell of they: owne choysse and wil, shal be hereafter more at large spokē.

Roma. ix. b

**No deniſion
of Angels**

G O O D aūgels be of one order. Nei ther is it to be thought þ there is any þ rogatiue or þeminēce amōg thaūgels as they haue feined, which haue deuied aūgels in to hierarchies wout the opē worde of god.

**Theſſetons
of Angels**

T H E workes or effect; of good spi- rites be these: To minisre & to seruice vnto god, & to execute his cōmissiōns, as **Eu. xxiij.** An aūgel is sent of god to stop Balaams asse, whiche cōmaunde- mēt he executeth. In þ boke of Judges

**Judi. xlii. a
Euc. i. c.**

Gen. xxxiii. a.

an aūgel is sent to Samplsōns mother
for

for the conceyuing of sãpfon. In the gos-
 pel of Luke the aũgel Gabriel is sent i
 embassade vnto the virgyn Marye for
 the conceyuing of Christ. To be ptectour
 of the godly, as appereth in the temple
 of Jacob. Also in the temple of Moyses, to
 whõ the lord sayth. And I wil send be-
 fore the my angel. To cõfort & encou-
 rage the godly, as i the temple of Gedõ;
 in the temple of Joseph & husband of Ma-
 ry. Also in the temple of the. iij. children;
 Ananias, Misael, and Azarias, whiche
 were put in to a burning ouen. To for-
 see & the godly be not hurt ne miscary;
 by the temple of christ, ps. xi. Also where
 after he had fasted forty dayes the an-
 gels ministred vnto him. Seblable effe-
 ces yet many be gathered of the office
 of aũgels: neither do the fathers & wo-
 dours of þ church differ frõ these effe-
 ces. Hierom vpd l. Math. wytteth on
 this wise. The worthines of soules no
 doubt, is great, forasmoch as euery one
 hath his aũgel appointed vnto him for
 his keper euẽ frõ his natiuitie.
 Bernard in his sermon of aũgels: Let
 vs be, sayth he, deuout, let vs be louing
 and kynde to so worthy keepers, let vs
 loue them agayne. &c.
 Origen in his, lxxj. homel. There is at
 hand

Exo. xxxiii. 5.

Gen. xxi.

D

Jud. vi. c.

Math. i. d.

Dani. iii. c.

and vi.

Mat. iii. b.

Hierom

Bernard

Origen

Common places.

had to every one of vs, yea eue to þ leſſ
of vs al, which be in the church of god
a good aūgel, the meſſēger of the loꝝ de
to rule vs, to moniſh vs, to gouerne vs
which ſeeth dayly the face of the heuē
ly father foꝝ the amēdemēt of our de-
des & obteyning of mercy.

Gregoꝝ

Greg. alſo ſaith. Every one of vs haue
one peculier & ppꝛe aūgel appoynted
to his cuſtodie, & one other euil aūgel
to his exerciſe.

Contraries to good ſpītes.

the .lx. oꝝdꝛes
of aūgels.
be not groun-
ded i ſcriptur

To graunt w certeyn heretikes that
the good aūgels make this woꝝld, is to
this lerning & to our religiō cōtraye.
Item to graunt & admit hierarchies &
placies of aūgels, whiche they deuise
beſyde gods woꝝld, in to aūgels archaū-
gels, thꝛones, dominations, pꝛincipals
poſteſtates, cherubyn, ſeraphin, & be-
rues. Alſo to holde þ aūgels receyued
not in theyꝝ creation frewil. Agaynſt
whome diſputeth S. Hierom, where he
ſayth. ſolus deus eſt in quē peccatum
cadere non poteſt, that is: vpon only
god ſynne can not fall. The reſte be of
their free choyle, & may be bowed in to
either parties. To aſſyꝛme w the ſcho-
laſtical men, that the aūgels deſerue
no w theyꝝ conſtancy & confirmation.

S. Hierom de
tuo pꝛigo.

Of euyl spirites. xxviii.

as no more to fal in to syn. To deny þ
aungels vnto as many as haue þ worde
be gyuen to kepe & minstre vnto the.

Of euyl spirytes or
Aungels. C A. X.

Euyl aungels be spirites which were
first ordeyned & created in veritie
good, whiche of theyr free will
swarued from the trouthe to lye in a
wayt of al the creatures of god by his
sufferaunce.

T H A T euil aungels be spirites is testi- The profe of
the detinitis
fied euery where in scripture. Eph. vi. 12
Ebr. i. which maketh his aungels spirites & his
ministers flames of fire. For certeynly
the deuils were first created good a-
ungels. Paul also to the Eph. witnessed
the same saying: we wrestle not agayn
flesh & blood, but agaynst rule, agaynst
power, & agaynst worldly rulers of þ
darknes of this worlde, agaynst spiall
wickednes for heuently thinges. Christ
witnesseth the same, saying þ the deuyll
was a magneller fro the beginning (þ
is to were of his fall) and abode not in Iohn. viii. 44
the trouthe: wherby it is appaunt þ he
was set & create in trouthe good as the
rest were.

E. g. Lou.

Common places

Concerning frewil, & it was the cause of the fall of the euill spirites, there is no question. For god in the libertye of wil created his creatures.

1. Petri. v. c. OF the effects & workes of deuils we be sufficiently taught of Peter where he saith. Be sobre & watch for your aduersary the devil as a roving lyō walketh about sekynge whom he maye deuour. This effect is of the psons. Of their awaytes & slepyghts against al creatures to hurte the same to the hynderaunce of mā, we shal nedre no far fetched proues. For i the place a litle tofore remembred of Paul, the euill spirites be called rulers of the worlde, ergo they be also rulers of such thinges as be in the worlde which to destroy, to infect, to falsify & make troublesome, & is to make al in a hourly bourly, the deuil hath power to thintēt he may tempt & lye in a wayt of mē. How be it these effectes of him selfe he can not do, but by & suffraunce of god as appereth by & wordes of the pphet Michas, where he sayneth & the deuil sayth, I wil go forth & be a lyenge spiryte in the mouth of al the pphetes, to whō the lord sayd: thou shalt disceiue & puaile. In likewise i the boke of Job. God said to the deuil, Thou hast mo-
ued

Ephe. vi. b.

II. pa. xviii. d.

Job. ii. b.

ued me against Job, & I hold trouble & Job. 1. & bere him. Also: Lo (sayth the Lorde) he is in thy power, but yet stretch not thy hand vpon his parson.

An other diffinition of the power
of the euyl spirites.

Euyl spirites be rulers powers, lordes of the worlde, guyders of the darknes of þ world, spūal mischiefes, subtelties & fraudes against heuēly thinges. I cal the spiritual mischiefes and subtelties, by reason of þ great excellence & abundance of mischief, fraude, subteltie & disceyt þ is in them. And the denyls be called spūal fraudes, not only bycause them selues be suche, but also bycause they exercise and practise such spiritual engins sleightes and fraudes vpon others.

THE cause of euil spirites is their frewil, i which at þ beginning god created al aūgels. This frewil bicause it rather bowed to euil the to good, caused certain spirites first to swarue frō þ trouth & rightousnes whiche were create and made i trouth good. The lerned fathers of the church assigne the cause of thau gels fall some to pryde, some to enuye,
E. iij. which

Eph. vi. 11

The causes
of euyl spirites

Common places

which vices be the effectes of the wil declined to euill.

**No demyſion
of deuyls.**

T H E euil ſpirites can not be deniſed in to ptes, or certeyn oꝛ dres, albeit that ſome of the foꝛ the accuſtomablenes & power of hurting ſeme to be called pꝛinces: as Beelzebub in þe euāgel of Mark is named pꝛince of deuils.

Mar. iiii. c.

**The effectes of
euyl ſpirites**

The effectes operaciōs oꝛ woꝛkinges of the be theſe: To lye in awayt vpon the good & godly pſons night & day euē as the good aūgels cōtinuallly do kepe the godly. And this effect is general, of which thoſe þe folow be eſpecialties, & in maner meanes by which the euil ſpirites lye in await vpon the godly, & ſtop the withed that they can not atteyn to godlynnes. To lye & to tempt and entice vnto lies, foꝛ he is the father of lies, as Chꝛyſt ſaith: when he ſpeketh a lye, he ſpeaketh of his owne, becauſe he is a lyer & father therof. So he lyled vnto our fyꝛſt mother Eue, as appeareth in Gene. iij. Alſo ſatan (as it is red actes fyꝛth) tempted Ananias to cauſe him to lye vnto the holy ghoſt. To trouble & puniſh the godly, an exemple of Job & all the godly. To take away the good ſede, which is the woꝛde of god, out of the hertes of men, leſt they ſhold bileue
and

Jobb. ii. c.

he saued. To corrupte and falsifye the word of god with wicked doctrine, as in the parable of þe sower of good seed Math. xiii. and of the deuyl which some amonges it darnell. To allege and cite scripture crookedly & peruerfly, as Math. iiii. ii. Cor. x. x. psalme. To seke busily whō to deuoure. To transfigure hym selfe in to the aungel of lyght to thintent to deceyue, that is vnder the cloke of deuotion to sytze men to vngodlynnes. To list the godly as me list whete, accor- dyng to that: Lo Satan hath soughte you to sytze you as men sytze whete, but I haue prayed for the. To rule and to drawe the wicked at their pleasure to all euyls, accor- dyng to that of Paule. The deuyl is stronge in the vnfaith- full. To replenysh the worlde with al euils, settynge all thinges in a roze. For this cause Paul calleth euil spirites rulers of the worlde. To promise and to gyue all maner of promocyons, that the worlde myght be kept still in blyndnesse and wychednesse, for all the king- domes of the worlde and glozre of the same the deuill boasteth to be in his power, accor- dyng to this: All these thinges I wyll gyue the, yf thou wylt fall
downe

Luc. viii. b

Math. xiii. d

i. pet. v. c

ii. Cor. x. x

Luc. xxi. e

Eph. vi. h

Math. xiii. b

Common places.

Downe & worſhip me. Now he that wil
 giue, he ſheweth þ he hath to giue. To
 cōfirme þ vngodly i their vngodlynēſ
 w ſignes & wōders which he ſheweth by
 his ſubiectes & lymmes the falſe pphe-
 tes, as appereth. Mat. xxiij. And by en-
 chaūters, as in Ero. the. iij. & v. chap.
 is declared, wherfore alſo it is not im-
 poſſible þ the deuyl may by art magyk
 worke many thynges. For yf wytche-
 craftes, ſorceryes and enchaūtmentes
 were not made, or coulde not be done,
 Moyses wold not haue forbiddē thē.
 Neither is it any hard thing to enchaū-
 ters to make theyr workes of efficacie
 & ſtrength, ſith Sathā (as ſayth Paul)
 is ſtronger in the vnſaythfull, whiche
 where as he vttereth in the falſe pphe-
 tes ſignes & wōders. Why is not he
 of power to do the ſame in iugglers cō-
 iurers, ſothſayers, enchaūters, & ſuche
 lyke. It is red in ſcripture, how a wo-
 mā þ was an enchaūtres, raiſed by the
 ſpīrite of Samuel by her wytchcraft,
 or rather the deuyl in the likenes of sa-
 muel, to infect & diſturbe the creatures
 for the hatred & enuy of man, therfore
 he is the lord of the vniuerſal world,
 & therfore he hath in his power al thin-
 ges of the world. But as I ſayd theſe
effectes

1. regum. 28. b

effectes of euyl spirites be not of force
 onlesse god suffreth the. But why god
 suffreth satan to haue so great power
 the causes be knowen to god, which ne-
 uerthelesse be also in scriptures in sun-
 dry places disclosed. Remedies agaynst
 the effectes of euil spirites vnto þ god-
 ly þ scribeth the apostle to the Eph. the
 first chap. Also Peter in his first epistle
 cap. v. The worlde, bycause it neyther
 regardeth nor hathe these remedies,
 therfore it can not resist these soresaid
 effectes.

The myndes of the fathers concer-
 ning the effectes of euil spirites.

A V G. saith: al the euils of þ worlde Austyne in
 be comitted by the falsehod of the deuil sermonibus.
 which hath set war in heuē, in paradise
 disceit, hatred amongs our first brethē
 & in al our warkes hath sowne darnels.

Grego. writeth. The wil of sathan is Grego. lib. ii.
 alway wicked, but his power is neuer moralium.
 vnrighous, for of him self he hath his
 wil, but his power he hath of god.

I thought it good also to adde the say-
 ing of Lactātiū, which writeth i this
 wyse. There is a certeyn wicked & dis- Lactāci. ii. v.
 ceptful spirite, which is the enemye of diu. iusti.
 man, & foe of iustice, this spirite lyeth
 in

Common places

In awayt of all mankynde. And those
know not god, be entangleth in erre
in foly broweth, in darknesse oversha
doweth. &c.

The contraries of euil spirites.

Iust. Aug. gen.

**I foly
oppyon.**

II. pt. II. D

TO grahit the euil spirites were creat
in malice as they be now, against which
heresye disputed I. Aug. very learnedly.
To hold þ the euil spirites are not to be
blamed þ they fell, because they coulde
none otherwise wþout grace. To hold
þ the wicked spirites did fal, not of their
owne pyre wil, but at the enfor cement
of god. To make oꝝders amōges þ euil
spirites. To dꝛiue the euill spirites oꝝ
theyr habitacion to Island oꝝ to þ fur
ther boꝝders of Noꝝwey, about which
certeyn trisellers hold opiniō þ the sou
les of great men fleing to helward, be
heard weping & lamēting, which opiniō
seemeth to haue pceded by the occasiō of
certeyn bylles, which in those parties
oftentymes do cast forth byrmstone &
otherwhiles flakes of fyre. To dispute
superstitiously of the habitacion of e
uyll spirites, oꝝ not by the worde of
god, which calleth it Tatarus oꝝ hell,
according to þ of I. Peter. For yf god
spared not the aūgels þ sinned, but cast
thē downe in to Tartare oꝝ hell, & de
livered

finered the to chaines of darknes to be kept vnto iudgemēt. &c. To aspyrme of trouth & there be certeyn placies & preeminēcies amōges the euil spirites, so & one holde rule in one puiuce, an other in one man, the thyrd in two or. iij. To hold for an vndoubted trouth & thōse euil spirites which ons be baynquished of any of & saites to no moze appoethe to him & hath ouercome the. To graūt & no mo men in nōbze shal be saued, the as many as there were aungels & dyd perysshe, of which errour some accuse Austin. To graūt & the euil spirites shal in tyme cōming be saued, which is Origen's errour, and at this day is renued of the Anabaptistes by auctorite of the cō. psalme, where it is red. The lord wyl not kepe his anger for euer. To deny & the euil spirites to togither lye i a wayt of al the creatures of god. To deny & witchcraft is of any strength by & power of the denyll.

Of man. CA. XI.

MAN after aungels is of al creatures most noble, created i fre wil to thymage of god, & is to wete, partaker of the diuine nature, wyse, iust,

The deseri-
pēd of man;

Common places

lust, good, true, & so forth, which by sinning of his fre wil again lost all those thigs, made of a ptaker of þ godly nature, ptaker of the deuellish nature, of wise vnwise, of righteous vnrighous, of good euil, of true a lier, & to be short such as vtterly vnderstandeth no more i thigs appteinig to god, so þ now mā is the creature, yea the very bondmā of þ deuil, who thozow gods suffrāce oꝝ foꝝ takig infoꝝceth him at his lust to what euils he will, & also continueth sucbe a bondmā & thzal, onlesse he be deliuered by Chꝝst, in whome the ryghtousnesse lost returneth agayne to our helth and saluacion.

- The pꝛoues.** M A N is þ noblest creature after angels, foꝝ þ he is endwed w realō. That mā was creat in frewil can not be denied, as shal appere i þ place of frewil.
- Gen. i. d** To the ymage of god þ mā was create is witnesed in the boke of Gen. And þ by þ ymage of god is signified the nature of god, þ is to wete, rightousnes, goodnes, wisdom, trouth & such lyke þ place of Paul to the Collos. declareth.
- Collo. iii. b.** Lye not (sayth s. Paul) one to an other, now þ ye haue put of the old mā w his woꝝks & haue put on the new, which is renued in knowlege after þ ymage of
- hym
brose
again
wil,
ficiē
of D
i hon
like
mā i
mad
of r
self
ritu
Paul
such
pph
god
tho
þ n
bee
god
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ga

him & made him. And to this sense Ambrose & Irenaeus do interpret ymage. But again, & mā by sinning of his owne fre wil, lost again the ymage of god is sufficiently declared by the. xlviii. psalme of David where it is said. whē mā was i honour, he vnderstode not he was made like to a brute beest, as who sholde saye mā in & stede of the nature of god was made ptaker of & deuils nature, i stede of righteous vnrighuous, which of him self vnderstādeth nothig any more i spiritual thigs, according to the saying of Paul. A natural witted mā perceiueth not such thigs as belong to & spirite. The pphet calleth honour & very ymage of god, wherunto man was created, & all those good thigs which be apppyed to & nature of god. He calleth him a brute beest now & he is spoiled of & ymage of god & of al those good thigs appteining to & nature of god. That mā is & thrall of the deuill s. Iohn sheweth where he sayeth: he & comitteth syn is the seruant of sathan, which is the father and author of syn. Also the apostle saith. The deuil is strong in the vnfaithfull, that is in natural men, & vndoubtedly such be al men whiche be not yet borne agayne neither enfranchised by Chryst.

Psal. 48. c.

The

Common places

Iohn. viii. 2

Roma. v. 12

**The cause
of man.**

**The parties
of man.**

The deuill draweth me as his own pro-
pre slaues vnto al maner of noughtines
p him lusteth not only pforce & violen-
ly, but as his own pppe louing child
which do study & endeuour the selfe to
obey the desires of their father, as wit-
nessth Christ him self, saying. Ye be of
your father the deuill, & ye wil obey the
desires of your father. The rest be ap-
parant ynough by the wordes of Paul
to the Rom. which saith: A yke wise as
by the syn of one, cōdemnatiō came on
all men, euē so by the iustitieng of one,
cometh p rightousnesse p bringeth life
vpō al mē. Finally I added this clause
(to our helth) in the diffinition, to dis-
proue thopinion of the Anabaptistes,
which say, p by Christ mē haue to reco-
uered the ryghtousnes p was lost, that
they now may of them selues satisfie p
law for theyr syn, with a pfecte righ-
tousnesse.

THE causer of mā is god which crea-
ted hi of the mould of p erth. Gene. i.

MAN by reason of p fal of our fore-
father Adā, is diuided after the lerning
of christe mē, in to p old mā & the new.
There is also an other diuision of the
hole man right necessary where scrip-
ture pteeth bi in to the spirite, the soule
and

Of the olde man. xxxiii.

¶ The body. The spirite is which spea-
keth to god, which catcheth the worde
of god & saith. The soul is wherby we
live, & by which our body is quickned.
The body is þ outward & hole lomp of
membres. Of this pticion maketh mecið
thapostle to the Thessal. saying. The
very god of peax sanctify you holly, and
your hole spirite, soule & body be keppe
faultles vnto the cōming of our loꝝde
Jesu Chriſt. 1. theſſa. v. d

Of the old man. CA. XII.

TH E olde mā is þ hole fleshy mā
by þ fal of Adam lost & dāned be-
foze þ knowlege of þ gospel oꝝ of
Chriſt, & befoze regeneratiō made by þ
word thozow tholy goſt; which old mā
is dayly corrupted, accoꝝdyng to the
concupiscences of erroure vnto all
noughtynes.

¶ The pbatio of this diffinitio.

FOR A S M O C H as þ scripture
byddeth vs put on a new man, whiche
accoꝝding to thymage & likenes of god
must be created in ryghtousnesse, holy-
nesse & trouthe. And also wylleth vs to
be renewed by tholy ghoſt which thing
can not be doone, but by the worde
and saythe in Chriſte, whiche after-
ward

Ephel. iiii. a
Collo. iii. b

Common places

Ro. 7. 5

Gene. vi. 5.

causes of the
olde man

ward gratifieth the holy gost. Therefore
of necessitie there is an old mā, neither
cā he be made new but by þ word kno-
wen of Christ & by sayth in Christe, in
whō is restored the losse & dānatiō of þ
old mā. The corruptiō accozding to the
cōcupiscēce of errour is the general ef-
fect of the old mā put sithēs the fall in
mā's nature, which declareth þ the old
mā can do none other thing then lust af-
ter errours & all evils. By the effect of cō-
cupiscēce oz lust is marked & signified
the vyce that cleueth in nature, for the
hole thought of man is bent vnto euill
at all times.

THE cause of þ old mā is Satā, by
whose pswasion & entisemēt þ first mā
was made old, & al we were in hi mate
olde, as testifieth S. Paul in the. v. chap.
to the Rom. This sathan ruleth & lea-
deth the olde mā as his own ppre thral
& captiue vnto al evils. Wherefore also
we pray that the kyngdom of god may
come vnto vs and that we may be deli-
uered from the raygne oz tyranny ra-
ther of the deuyll, in which all olde mā
he subiecte vnder the tyraunt Sathan.
The cause also of the olde man, is the
free wyll of man, by whiche the fyrst
man ranne hedlynge in to synne wher-
of

of all we be made takers yea although
we haue not synned to the similitude of
the transgression of Adam, so that nowe
no free wyll in maner remaineth vnto
vs to take & do such thinges as be good
and spirituall the deuyl so holdeth cap-
tyue our nature and inforseth vs to sum
hye synnes yea and such as be outward
& notorpyous crimes. Of which thing al-
so chapokle cōplayneth where he saith.
Eupl that I wyl not do, but good that
I wolde do, that I do not.

Rom. vii.

¶ The partes.

¶ When we speake of the olde mā we
vnderstā not certayne partes onely of
mā as some which by the name of olde
mā vnderstand only the oldnes of flesh.
But the old man signifieth here þ hōle
naturall man & all the natural powers
of mā. So scripture taketh the old man
& so bleth Paul the name of olde mā, as
to þ Corinchiās where he saith. The na-
tural intted man receyue not thynges of
the spirite. This man scripture other-
whyles calleth the outward man other-
whyles the earthely otherwhyles þ olde
man.

THE effectes of þ olde mā be of thre
sortes. Some w spring of the corrupt na-
ture accordyng to the inward lites and
these

The effectes
of thold man

Common places.

these be inward effectes. Other some be the frutes of the inward effectes of y^e olde man, & these be the outwarde. For he that hath a wicked heert can not w^{ake} outwarde sinnes. For where the causes be there must nedes folow the effectes.

Eph. 4. d

Now, the inward effectes of the olde man be these. To be corrupted accordig to the concupiscence of erroure. This effect is generall or the cause of the rest ensuing. And this effect sicketh in nature. Naturally to be ignorant of god. Not to feare god, To dispise god. Not to trust in god. To hate the iudgement of god. To flee the rightfull iudgement of god. To be angry with god. To despaire of grace. To haue confidence in thinges present. To haue a croked harte and bet to myschies. gen. vi. & viii. To haue a croked and vnsearchable heert as wit-

Jeremi. 27.

nesseth the prophete Hieremy sayinge Croked is the hart of man & who shall searche it? Not to percepue the thinges that be of the spirite of god accordinge to Pauls sayinge. The naturall man percepueth not those thinges that be of the spirite of god. To sauer of erthlye thinges accordinge to that of S. Paul The first man of erth, erthlye. These effectes sicken in the heert of mā naturally.

1 Cor. 2 d

The

The outwarde effectes of the olde man be the outward workes or frutes of the corrupt nature and wicked minde. A rebblement of them Paul heapeth vp in þ first chap. to þ Romaynes, after he ones had rebuked them for their vngodlynes he gathereth the frutes of vngodlynes as these, vnrightoulnes, hoiedome, adulterie, wickednes, courtesousnes, maliciousnes, enuy and so forth.

Of the new man.

The newe man is whome the holy gost regenerate by the worde & faith into rightousnes holynes and trouth.

Probations of this diffinition.

The holy gost to be a regeneratour witnesseth Paul, sayig. But accordig to his mercy he hath saued vs by þ bath of regeneration & renewing of tholy ghost. The word is þ mean wherby tholy gost reneweth. For then we be renewed & regenerate when we here þ word, so of þ word springeth faith, by faith we take holde of Christ þ repare of þ true rightousnes which giueth tholy gost, he burneth vp i vs þ olde vices of þ olde man, as these, þ ignorance of god, þ despising of god, þ distrust of god, & semblable, & createth in vs new motions, as the knowlege of god, awe of god, trust in god, & so forth.

I.ij.

Suche

Common places.

Gal. 5. 22

Eph. 4. 3

**The cause of
the new man**

Tit. 2. b

Roma. 10. d

Partes.

Such vertues or good workes the apostle nameth the frutes of the spirite, by reason of tholy ghost or spirite the worker of them. In all these trutes be comprised of the saide apostle vnder these thre names, rightoulnes, holynes, and trouth. For vnto these vertues we be regenerate & we might receyue in Christe the lost rightoulnes, and myght worke holy and true workes, and not hypocrit call or feyned.

T H E cause of the new mā is tholye ghost as affirmeth Paul, whiche saith & by & renning of tholy ghost we were saved. &c. The meanes of regeneration the scripture putteth to be the word & saith, & word as cause, & saith as the effecte, For saith (saith Paul) is by hearig, hearig, by & word of god. Baptisme is a signe of & inwarde renuing, and of gods will towards vs & we be new men. Of these causes pperly speaketh the gospel, in which the holy ghost is promised / sayth requyred & baptism e instituted.

E V E N as the olde man signifieth & hole mā, so also the new mā is taken for him that is holpe regenerate and renued. But how th is thing is done we shall hereafter declare in the effectes.

T H E effectes of the new man be gather
red

ed by the cōtrary of the effectes of the
 olde man. as: To know god. To magni
 fyre god. To loue god. To trust in god.
 To put þ hole trust & hope in god, fur
 thermore as the effectes of the olde mā
 be of two sortes, so also be þ effectes of
 the new man of two sortes that is to
 wete, inwarde effectes whiche be of the
 mynd, & ourward, which be of outward
 good workes. Now, þ effectes of þ newe
 men differ frō the effectes of hypocrites.
 countercayingt regeneration or renewing
 in as much as they be truly done and of
 a pure herte as Paul writeth to Timo
 the, where he sayth. The ende of the cō
 maundement is charite ouer of a pure
 herte and good conscience and faith not
 faryned. For this cause also the workes
 of new men be called the frutes of the
 spirite, both bicause that the spirite wor
 keth them, and bycause they be done spi
 ritually, that is to saye, truly with a
 willing and consēting mynd. And heape
 of workes of a new mā thou shalt finde
 in the epistle of Paul to the Galathians
 the. v. chapter. Howbeit the foresaid ef
 fectes do not so returne againe by rege
 neracion or new byrth which is made by
 þ holy ghoſt but þ they alway remayne
 entangled in a wonderfull weaknesse
 f. iij. which

The effectes of
 the new man

1. timoth. i. b

Common places.

Roma. viii. a. Which new by:ch neuertheles being thus
imperfect & weake god taketh in good
parte in suche persons as he receiued in
Christ accordinge to the sayinge of Paule
There is no condemnation now vnto
them which walke in Christ. Also, ye be
not vnder the law, but vnder grace, that
is to saye, albeit ye fulfill not the law,
yet it accuseth not you because ye be the
sonnes of god.

Contraries to the hole man.

**Thopias of
the anabap-
tistes**

Contraries to this right doctrine con-
ceytinge mā be these: To graunt with cer-
taine heretikes that man alwayes hath
ben, & þ he was not created. To graunt
with the Anabaptistes, that mā did not
bitterly in the fall lose the nature of god
but onely that it was darkened, lyke as
the flame of fyre is wont to lye hid in
ashes, or as syluer is hid in the dross-
les. But that in Christ it is come agayne
with such persecution that a man maye
nowe allege and plede his righteousness
against the wrath of god for synnes. To
affirme with Saturninus that man
was create of angels. To graunt that
the olde man can do ought of him selfe
in thinges of god. To holde that tholde
man can worke any good thing that cā
please god contrarye to the sayinge of
Paule

Paul. What so euer is not of faith, is sinne. To denye that the olde man is a seruant and slave of Sathan againste that place. The deuill worketh in the vnfaithful. To saye that the flesh onely of man now after the fall vnderstandeth not god, trusteth not to god, & so for the, but the soule or minde of it selfe maye, although it be not borne a new. To hold that a man maye be borne agayne newe without preaching of the worde, without faith, & without tholy ghost. To graunt that the new man receyued in Christe a part of righteousness, it is to wete, a generall righteousness, but that he maye be saued, he nedeth also a speciall righteousness whiche is gotten by good works. To graunt that the new man receyueth suche a free choyse and election in the running, that of his free and franke wyll he may satisfy the law concerning righteousness which may suffice before god.

Free wyll, by the way of teachig, may be thus deuided into fre wyll before the fall or fre wyll yfste, & into fre wyll after the fall or imperfecte. And this also is of two sortes, & one in spirituall thyges, the other in outward thyges sub
A distinction
of fre wyll

Common places

lect to reason.

Of free will before the fall.

Free will before & after was a full libertie to embrace aswel good thinges as badde to kepe the commaundementes of god as not to kepe the, at his franke & free wil giuen in creation of God.

Probations
of this diffi-
nition.

This hole diffinition is set forth in Eccles. the. xv. chapter. where it is written in this wyse.

God made man at the beginninge & left him in the hande of his counsaile he gaue him his commaundementes & preceptes, If thou wilt obserue the commaundementes & kepe acceptable faithfulness for euer, they shall preserve thee, he hath set water & fyre before thee, reach out thy hande vnto which thou wylte. Before man is life and death, good & euill take what him liketh shall be giuen him. These wordes were spoken of & autho; of the same booke of Iesus & son of Syrach of the libertie of man which indifferently & a like freely might embrace good and euill, neither was it any meruaile, suches he was the ymage of god & partaker of the nature of god. And undoubtedly such was that libertie before the fall of man, as yet at this daye the holye aungels haue. But after that the ymage

image of god was losse and the partaking of the godly nature bicause of sin then was the lybertye of imbrasing good spiritual things taken away according to that forsayde sayinge of Paul. The naturall man percepueth not such thinges as be of the spirite. Yea and in outwarde thinges the lybertye is corrupted for not so much as in them the wyll is so free but that it may be lettred of the deuyll.

The causes of free wyll
before the fall.

THE cause of this fre wil is god that creature which in creation gaue that libertie of wil to his creatoures. The instrument or meanes of exercisinge this lybertye be reason & wil. Reason iudgeth, that wil obeyeth or repugneth to that iudgement or reason & ruleth the lower powers, that lower powers be the senses & the appetites of that senses or affection. Wherefore free wil is defined of the philosophers to be the wil toynded with reason. The master in the sentencies & the rest of scholē men setting aside reason do gather for choise or fre wil only of the will whereas they write that free wil is called as touching the wyll bycause voluntary it may be moued & with a willing appetite caried to suche thinges as it iudgeth or wyll iudge

The scole mē

Common places.

Iudge good or euil. Now, vpo þ þ pmissiõ
of reaso & wyl as þ causes of fre wyl, it
is apaparañt þ the fal of Adā chaunced
not of any necessitie. For where necessi-
tie is, there is not libertie. But where is
not lybertye, there can neither be wyl, i
wherfoze vnto the will of man sinne is
rightly imputed bicause of þ pñence of
liberty in which mā at his creatiõ lyued.

Proposition.

This free choyle in creatures of cho-
sing good & euyl, is not deuided. In god
is frewil but not as was in man. For
god by his frewil can not be bowed vn-
to euylles, for asmoch as he can not put
of his nature.

**The effectes
of fre wyl.
befoze the fal**

The effectes of free wyl befoze the fal
were these. To haue power to loue god
& to hate him. To trust in god & not to
trust. To kepe the cõmañdement of god
& not to kepe. To embrace god & not to
brace. To receyue euyl & not to receyue
& such lyke. These effectes are so to be vn-
derstañd þ they might haue proceeded of
þ franke lybertye no netessite cõpelling
to the same, And these effectes be of free
wyl, because they might haue proceeded
of free wyl which myght haue ben bo-
wed, indifferently aswell to good as to
euyl. Wherfoze Adam by that lybertye
might haue done both wel and euil. So
also

also vnto chaungelles by that lybertye
it was graunted bothe to receyue euyll
and not to receyue, whiche when they
toke euyll they fell.

Of free wyll oꝝ choyse
after the fall.

FREE choyse after the fall in spiritual
thynges is nothyng elles but a wyll
despyng good oꝝ spirituall thynges,
whiche yet can not accept ne byng to
passe, onlesse the holy ghost commeth &
helpeth our wyll & endeoures. As per-
ceyving to outwarde thyngs fre choyse
is a wyll, in a maner of efficacy & strenght
of outwarde thynges without the renu-
ynge of the spirite, whiche notwithstanding
byng maye be letted of the deuyl.

The prours of this distinction.

THIS distinction is sufficiently proued
by Paul, where he saith. The thing that Roma. vii. 5
I allowe not, and that I will not, I
do, and that I hate, I do. Here thou seest
a certayne despye, wyll, indeuoure
and stude of good. Also thou seest
that the effectes whiche oughte to be
done do not answere to the wyll of de-
sye endeour and stude. And in an other
place the said Paul saith. It is not of þ
rinner nor of þ willer but of god þ hauer Roma. ix.
of mercy. Here thapostle yet leueth vnto
oure

Common places.

Prouer. 16. b

our wyl, to runne and to wyl, and yet
 he ascribeth all thynges to the mercede
 of god. Salomon in his prouerbes doth
 attribute to the herte of man the thyng
 of his way, & forthwith he addeth
 Et dominus dirigat gressus suos. The
 lord directeth his goyngs. Ye wyl aske
 then what is lefte vnto our free wyl i
 thynges spirituall? I answer in fewe
 wordes: A certayne desyre of thynges oꝝ
 goodes spirituall, a wyl, an affectate,
 a study, a rünyng, a thikyng, all whiche
 neuerthelesse be nothyng neyther to ac
 cayne thy desyre, neyther to pfoꝛme the
 same. Therfore the apostle alwayes pra
 ech for the churches, to whiche he wry
 teth that god wyl perfoꝛme the good
 that he hath begonne in them, as to the
 Philippi. cap. i. knowyng this thyng
 certepnly, that he whiche hath begonne
 in you a good worke, shal perfoꝛme the
 same. It is therfore to be thought vni
 uersally that our desyre and endeuous
 vnto spirituall goodes can do nothyng
 onles fyrst the holy ghoſte approcheth
 & helpeth our desyre & longyngs, whiche
 holpe so, they shal ensue those effectes i
 recepyng & pfoꝛmyng & sayd spirituall
 thyngs. for as Pau. sayth, they whiche
 be led wth p^{er} spirit of god, be p^{er} sonnes of
 god,

Roma. 8. c

god that is to saie, they þ haue tholpe
ghost may pforme þ thyng which beles-
meth sonz to do. Now, it belemeth the
sonz of god w lope to receyue & execute
the comaundementes of theyr father.
It is where þ spirit of þ lord is, there is
libertie, þ is, there is truly done the wyl
of god, there our endeuours be trulye
made free, where tholy ghost is helper,
which is called þ spirit of þ lord, for as
much as our lord Chyrist grueth hym, &
without Chyrist he is not resident, for who
so hath not Chyrist, þ same can not haue
tholi ghost, And cōtrarily who hath not
tholy ghost þ same is none of Chyristes
mā. Now to be Chyristes mā, is nothing
els, but to receyue his word, & beleue hi
which to do, þ hast nede of tholy ghoste
to gyue the lyght to þ word, þ workech
faith. Howbeit, although by tholy god
our desyre is made effectuell, for þ recep-
uyng & pformyng of thynges spiritual,
yet it is not so effectual & free, that such
workes as be done by the same, cā be ple-
ded for tru ryghtwysnes, agaynst þ yre
of god. wherfore oure wyl þ was losse
doth so recozne effectuell by tholy ghost
vnto spirituall thinges to be done and
performed that yet we be iustified in
Chyriste yea in that is oure wyl made
effectuell

Comimon places

effectual by tholy gost, þ we may receyue
þ word of Christ, to thintēt we myght
be iustified by hym, and not to thintēt
that by our effectuall wpll we myght o
uermelme the ryghtwysnes of Christe,
in whose place who so euer dothe sub
stitute & let his owne iustice, hath re
ther tholy gost, nor a wpll of any crea
ture, For the holy gost both therfore
helpe our wpll and endeuoure, that we
myght receyue Christe, & that by hym,
our wpll myght remaine effectuall; the
holye ghoſte workynge together w vs,
which fyrst helpeth our endrours and
maketh þ same of efficacte, wherby we
may receyue Christ, & afterwarde grue
vnto vs of Christ kepeth our wpll my
ghty vnto all good thynges to be resey
ned and done.

As touching fre wyl i outward thyngs
ther is no doubt. For so long as reaso &
wyl abide i mē (which shal abyde so long
as mē be mē) fre wyl shal not cease i out
ward thyngs to be done of mē but so yet
whyle it be graūted of reason & wpll as
vnto causes to worke. For þ denyll may
let those causes i their cours which be ig
nitted þ outward actions cā not folow.

Fre choise after þ sal is diuided into
fre wyl in thyngs spirytual & iro fre wyl

Partes of
fre wyl after
þ he fall.

in thynges outward. Fre wyll i thynges
spirituall wat it is and wat it can do I
haue declared before. Fre wyll in thyngs
outwarde is truly fre, so it be not letted
of þe deuyll & to this is not required tho
ly govt or any renuaunce by tholy ghoſt.

TH E cause of fre wyll in thynges spi
rituall eþer to be accepted or perfoꝝ- The cause
of fre wyll
med is the holy ghoſte wole office is to
gyue lyght vnto þe beleupng of þe word,
so in þe word beleued is ſouid & hyſt for
wole ſake tholy ghoſt maketh our ende
uours franke. Also tholy ghoſte kepeth
wyl the ſame in ſozce to þe pꝛoformaunce of
good thynges. The caule of our deſyre
& endeuours in thynges ſpirituall be, reſo
& wyl, reaſon iudgeth by þe lawe of na-
ture (after a maner) of thynges ſpiritu-
all. The wyl obeyeth but to no effecte
accoꝝdyng to the laynge of Dauid, that
whiche I allowe & wolde I do not, and
that I hate I do. Of fre wyll in oute-
warde thynges the cauſes be reaſo and
wyl whiche bothe ſwarne the deuyll
may let ſo þe thou ſhalt not allow thoſe
thyngs whiche thy reſo alloweth nor wil
thoſe thynges þe be allowed of reaſon.
Albeit in þe incane ſeaſo the iudgmet ac-
cuſyng thy conſcience remayneth & gna-
weth þe ſame coſmuall. Now yf the in-
waide

Common places.

ward causes be letted, it is not possible that the outward effects can follow. Also it may be that thou allowest thynges allowed of reason & also þ̄ woldst the same yet þ̄ deuyll may let the outward effectes, as euery man in him selfe hath experyenc dayly herof, & the temples of very good & godly men teache also the same, which purpose one thyng & do an other. Now free wyl in outward thyngs may be effectual without the holy ghost or renuance made by the holy ghost.

**Effectes
of fre wyl.
after the fall.**

Proverbs. 16.

¶ The effectes of free wyl after the fall in thynges spirituall may be recounted these. To wyl good or spirituall thyngs Ro. vii. That I do I allowe not, & that I wolde not þ̄ I doo. To thynte to doo good. To endeuour, to wyl, to rñe for thynges good or spirituall, Rom. ix. To take hold after a maner of the promyse after a maner to do þ̄ outward wo:ks of þ̄ lawe, these effectes must alwaye so be vnderstande. yf they be not let of the deuyll, and withoute doubt these effectes be nothyng withoute the holy ghost whiche approchyng neare dothe lygh- ten þ̄ herte to beleue, doth quychē oure endeuours to bylue hertely in god, hertely to serue god hertely to loue god, nevertheless all these thynges we do so, that

that pet a swayes they be conered wth som infirmittie, which god gladly winketh at bycause of his Christ the restorer of our lost iudice.

The effectes of fre will after the fall in outward thinges be these: To eate, not to eate. To slepe, not to slepe, To drinke not to drinke. To cloth him self with this or that garmēt. To do this or that or not to do the same, & such lyke. These effectes although they seme to be of the moost franke fre will (as they be in dete) yet this fre wyl is imperfite and bonde and whiche maye be let of the deuyl by the sufferance of god, as manifestly we haue declared heretofore.

Contraries to free will in a generall tie be these. To deny that mā was creat in free wyl. To denye reason and wil to be as meanes and instrumētes whereby free wyl was exercyced before the fall and yet is exercysed in thinges subiecte to reason. To graunte that God hath suche a free choyse as man hadde before the fall, by whiche Adam myghte inclyne both to good, and euyl. To deny that man had such a free wyl as yet the holy aungels haue. To graunt with the Manichees, that orygyall synne is not imputable to the free will of man. To

The effectes
of fre choyce
after the fall;

Contraries
to fre wyl
generally;

Common places

saye man is inclyned to euill, not of his free wyl, but of necessitie constrayning to the same. These persons vnderstande not what is lybertie, for yf it were inforced of necessitie it were no lyberty, wherefore eyther we must beleue that man is byaced euill of free wyl, or we must deny the lyberty in which mā was create. But **S. Augustyne** saith. *Homo male btens libero arbitrio et se perdit et ipm quia perditum est per peccatū, non a necessitate, sed a peccato, qui enim facit peccatum, seruus est peccati.* That is to say man by euill vsinge of free wyl lost both hym selfe and it, for it was lost throug synne, not of necessitie, but of synne, for he that committeth synne, is the seruaunt of synne. To graunt with **Alia** and other that there is no lyberte of man by cause all thinges be done by gods ordynance. In this error **Alia** considered not that the creatures were create reasonable, which be led with choysse or election in such thinges and assayes as be subiect to the iudgemēt of reason. To graunt with certayne to moch spiritual psons, that there is no desyre good wyl attemptate he studie in vs for good thinges or spirituall. This erreure we haue sufficiently debated befoze. To graunte with

August in
Enchiridion.

Jan. valla

Primus Spi-
rituales

with the Pelagians that mā of his free Pelagians
 wyll maye kepe all the commaundemē-
 tes of god yea and without grace also. A
 gapnst whom disputeth at large saynt
 Augustine. To graunte with the schole Schole men
 men that albeit free will is holpen of
 holp hōly ghost or of grace yet it is in oure
 free wyll to deserue rightousnes. But
 grace in this place is taken not onely for
 the ayde of the hōly ghost but for
 fre imputacion & acceptaunce of righ-
 tousnes. To graunt with the Annabap-
 tistes that after the deeth of Christ retur-
 ned fully vnto all men a lyke, such free
 wyll as was lost so that now it is in oure
 powers as easely as before to imbrace
 good and euyll. To meyntheyn and dys-
 pute after this wyse. God hath not cō-
 maunded thinges impossible, Ergo it is
 in our power to kepe the commaunde-
 mentes of god. To graunt that our will
 is of strength without the hōly ghost in
 thinges spiritual agaynst whiche errour
 Saynt Augustine disputeth in this wyse
 for Adam to go into synne sufficed free
 wyll by whiche bespotted him selfe.
 But that he maye be stronge vnto righ-
 tousnes he nedeth a p̄uision for he that
 is not sounde, nedeth a quykener be-
 cause he is deed. &c. To graunte that fre
 G.ij. will

Common places

wyl is other wise holpen of the holpe
ghost than be lighteninge to beleue the
gospel of Christ for whose onely sake þ
holp ghost helpeth our endeouours. To
deny free wyl in outwarde thinges. To
reaso thus we haue fre wyl in outward
thinges without the renuance of the
holp ghost, Ergo in thinges spirituall al
so. To graunte that God requyret no
moze of vs but our endeouours and ours
owne powers. To denye that our ende
uours aswel in thinges spiritual as out
ward may be letted of the deuyl.

Offinne. CA. XV.

Synne is a perpetuall vice sticking in
nature against the law of god which
bettereth it self now and then amōg
with outwarde worde & dede and þ ne
cessarily.

Proues of this diffinicion.

THE thoughtes of mā hert is euill
from his chyldehode. Also Jeremy saith.
Croked is the herte of man and vnsear
chable. The prophet also saith. There
is none that doth good. And in an other
place. Every man is a lyer. Paul to the
Romaynes witneseth the same sayinge
goodnes dwelleth not i my flesh: where
he sheweth also that this vice wzesteth
in us

Gen. viii. d

Psalm. ciii. a.

Psalm. c. xv. a

Roma. vii. d.

With the lawe of god and therfore he addeth. The lawe delpteth me accordig to the inwarde man but I se an other law in my mēbzes rebellynge against þe lawe of my mynde. &c. Outward sayings & factes be the frutes of that vice that sticketh in nature, whiche frutes neuer fayle whersoever inwarde vngodlynnes is at hande which thinge clerely appeareth of theorde of Paules chidinge to þe Romaynes the first chapter, where first of al, the apostle treateth of the wickednes of hert which he rebuked in the gentyles and afterwarde setteth forth the effectes of wickednes euen the very outward vices, saying: wherfore god hath giuen them by into luses of reproche.

Causes of sinne.

The deull is cause of synne by whose impulsion the firste parent Adā was entised to sinne. And Christ him self calleth Sathan the father of lyes that is to say which gebyeth and worketh lies in men. The cause also of sinne is the choyse of the first mā by whiche he assented to the deuyll, prouokinge him to the same. And forasmuch as in mans thoughtes and assayes his will is yet fre, therfore synnes do procede & haue prececed of þe frāke wyll of man but hereof more copiously

Ioh. viii.

Gal. vi.

Common places

We haue disputed in the tytles of predestination and contingency.

Partes.

Synne is one, euen the synne of birth (which they call originall syn) cleuinge in the nature of man, the frutes wherof be all thoughtes, wordes and dedes agaynste the lawe of god. The fathers of the churche deuide sinne (for the playnesse of teachinge) into synne orygynall and synne actuall. To these maye be added the thirde, the sinne agaynst the holye ghost.

Division.

Of orygynall synne.

Synne originall is a corruption of nature of man, which causeth that me be borne þ children of wrath & synners in so moche that they can not truely obey the lawe of god nor be without sin.

Ephē. ii.

Proues of this diffinition.

Gene. vi. a

We were of nature the children of yre. Also psal. 50. Lo I was conceived in wickednesse. Itē. The thoughte of mans heart is euyl fro his chyldhode. More authorities of scripture thou shalt fynde before in the diffinition of the generall sinne. The residue of the diffinition is declared by the wordes of Paul, where he saith. I fynde an other lawe in my members. Also Iohn in his epistle sayinge. If we saye we haue not syn, we make hym a lyer.

Roma. vii. d
1. Iohn. i.

2 Iyer. Now howe can man be without
 sin, sithens of nature he is both a sinner
 & also conceived in syn, we added, true-
 ly to obey, to note þ diuersitie betwene
 true obedience and sayned. The true obe-
 dience by reason of corruption of nature
 is taken from vs, but the sayned or im-
 perfyte obedyence is after some maner
 of our powers. Herevnto appertayne such
 places of scripture as discuer þ true obe-
 dience of Gods law fro þ feyned. Also þ
 true worshyp of god from þ hypocritical
 as be these, thou shalt loue thy lord god **Deut. vi. b.**
 w al thy holt hert, also in an other place
 put these my wordes in yowre hertes &
 mindes. Moreover the Lord in deuterio.
 taketh away from men the vnderstan-
 ding of the law and true obedience. For
 he saith who can geue that they cā haue **Deut. v.**
 suche a mynde that they maye feare
 me and kepe my commaundemētes. Also
 by the prophet **Esay** he sayth. This peo-
 ple approacheth to me with theyr mouth
 but their hert is farre fro me. &c. Where
 he discerneth the false obedience and
 worshyppe whiche colourably is doone
 & the true obedience and worshyp which
 oughte to be done. Saynte Paule also
 requyzeth vnto the true obedience of
 Gods lawe farre greater thynges then
 be

Common places

1. Timothy. 1.

be in our powers, where he saith. The ende of the cōmaūdement is charitie of a pure hert and good conscience and faith vnfeined. Of which end of the law who cā glozy beside Christ, which alone was appoynted of god to this true obediēce of the lawe as witnesseth hym selfe of his office in this behalfe. Mat. v. I came not to lole the lawe but to fullfyll it, wherfoze forasmuch as so greate obediēce towarde the law of god is requyred we may iustly & wel confesse þ we can not be without synne.

¶ The distinction of original sinne by doctours.

S. Augustyn

Augustine despayneth ozygynall syn to be concupiscence, which haue succeeded in place of rightousnes þ was losse. Other whyles diffyninge it in a general tite, he compyleth the inwarde coꝛruption as cause with the outwarde synnes as effectes, and saithe, that sin is that which is spoken, done or coueted against the lawe of God.

**Thomas the
cole may.**

Thomas saith original sin is an habour of the sycke nature, that is (as he hym selfe expouneth) an inordinate disposicio of þ harmony of original iustice.

Hugo.

Hugo diffyneth it to be the ignorance in minde and lust in flesh.

¶ The

The cause of original sinne, is **Sathā** the deceiver of our first parentes, & their free will wherby they assented to euil & despised the comaundement of god, by this assent the nature of our first parentes **Adam & Eue** was corrupted, & euen as the parentes then were such folowed and were made afterwarde theyr children by naturall contagion & propagacion as witnesseth **Paul**. The doctours assigne the material cause of original sinne to be concupiscence.

Causes of
original syn.

Roma. v.

Partes.

Certaine men without danger of error do diuide original sinne into sin personall in **Adam**, and sinne naturall in others, howbeit this ought to be added that after the fall that was also made in **Adam** naturall whiche before the fall was not of **Adams** nature. This partition maketh also to the vnderstandinge of the true succession & stretching forth of original sinne to shew that thou mayst know that by it nature is infected and corrupted.

Syn personall.
Syn natural

The effectes of original sinne be take the effectes of forth of the perfection of **Adams** nature original syn. before the fall or forth of the first right wyfnes lost in **Adam**, and that by comparison of the contraries, as these: To be partaker of the deuylls nature, where
as

Common places

Gen. 4

1. Corinth. ii.

Rom. viii. b

as befoze the fal he was partaker of the nature of god that is, he was wise, right soule, good, true. And this was bicause he was create accordinge to the ymage of god whiche agayne by sinninge he did put of. So for wyle, he was made vntwyle, for iust iniust, for good euill. for true a lyer. &c. To these be added for a clearer declaracion, also these effectes folowinge: Not to knowe god, to dispise god, to be withoute feare and awe of god, without trust in god. To sle god the iudge, not to perceyue such thinges as be of the spirite. To hate the iudgement of god. To be angry with god. To dyspayre of god and of his grace. To haue trust in temporal thinges. To sturue agaynst the lawe of god. To haue wicked thoughtes of the herte euen from the chyldehode. Not truely to obeye the lawe of god. for he that of nature is repugnaunt to the lawe of god, how can he truely obeye god? sithens that affecti-
ons & loue of the flesh is enmitie agaynst god for it is not subiect to þe lawe of god no no; can not be. Also to cause þe neuer can be without syn, for that whiche is natural we can not vtterly put of. These effectes & seblable be ascribed to original li, bicause they sticke i nature or
be

he the feutes of þ corrupt nature, which
 effectes be oftentimes mécyoned in scrip-
 tures, and ought alwayes to be vnder-
 stande of the corruption of nature, as,
 that euery mā is a lyer, that is to say, of
 nature. The pꝛophet sayth. There is no
 ryghtwysse mā, no not one, vnderstande
 of nature. There is none þ hath vnder-
 standynge, of nature. There is none þ
 ensercheth god, of nature, vnryghtous,
 vnwysse, a lyer, & semblable wordes be
 often tymes red in scripture. & ought to
 be vnderstand & conferred wth the nature
 of man befoze the fall. Mozeouer al the
 sayd effectes be deedly synnes in þ wꝛe-
 ked, sozasmoch as deth as a penalitie
 foloweth them, soz as Pau. sayth. The Roma. vi. d.
 wages of sine is deth. Also in an other Roma. v. d
 place he saith. Thꝛough þ faulte of one
 man sine entered in to the worlde, & by
 reaso of synne, deth. And so by þ all mē
 deth came, i alsmoch as al we haue sined
 wherfoze in cōsyderacyō & of the penal-
 tie original sinne hath yet other effectes
 as: To byꝛng deth, soz þ styꝛnde of sine
 (saith Pau.) is deth. Also, The darte of Roma. vi. d.
 sine is deth, þ is to wete, which maketh i. corin. x. v. g
 deth, oꝛ of which deth doth issue. Itē, by
 synne entred deth. To put vnder þ tira-
 nyng of þ deuyl, as where it is said of god. Roma. vii. c.

Common places.

Gen. iii. c

Ephe. vi. a.

Pzo. xlviii. n

Roma. i. c

I wyl put empties bitwene the and the woman, bytwene thy seide and her seide. &c. To make the chyldren of wrath and of damnacion. To make an euyl conscience, for as wytnelleth Salomō in his proverbes, The wycked fleeth, no man pursuyng hym. To these ought to be added also other effectes of ovyginal synne in respecte of the penaltie, as concupiscence and synne, which effectes do cause all thynges whiche we do of nature befor we be regendred & borne anewe, be synnes. For the payn of ovyginal synne is nothyng els but to synne. For lyke as no man can put of, nature in other thynges, though he neuer so sore struggeleth with it, evē so nature beyng corrupted and punysshed with syn as with a penaltie, can do none other thyng than syn. And that syn is the punysshment of ovygynall vyce or wyckednes. The apostle Paul sheweth sufficiently, where he rekeneth in order the punysshmentes of wyckednes, even the very synnes. Hereunto pertyneth the common and true saynge. Deus punit peccatum peccato. God punyssheth syn with syn. I wold also here have put to the penall effectes of þ better frutes of this ovyginal vyce, but þ I thought it best to defer the unto the effectes

the effectes of actual syn, for byther vnto the scolemen haue onely drawen them to outwarde actes and factes.

The contraries of originall syn.

The contraries of originall syn spring cheefly of the minishyng and setting at lye and extenuacion of it, as. To graunt that originall syn is not a vice that hath in nature. To say originall syn is onely fomes (as they call it) that is, the kindlynge or a qualitie of the body by whiche the body & not the mynde is infected and to whiche we our selues may geue a salve or medecyne. To say originall syn betokeneth only an outward dede & not a continuall & dayly disease. To say ther be none other syns then outward dedes which errour they defend by these saynges of philosophers: Nature is good. Also euery syn is voluntary, which sentences & suche lyke be true among philosophers & in ciuil causes but to bringe þe same to enlesson or dimynish þe disease of originall syn is farre out of þe waye. To graunt concupiscence or luste to be þe punishment of originall syn & not syn it selfe, agaynst S. Augustyn who distinguisheth originall syn to be concupiscence. Also agaynst Paul who saith, but I knew not syn but by þe lawe. for I had not knowe

fomes
peccati.

—

S. Augustyn

Roma. vii. b

in

Common places.

Adiaphora.

Pelagians.

Beatus

The manichees

luste or concupiscence onles þ̄ latwe had said. Thou shalt not couet or luste. To graūt þ̄ this kynlyng or sones(as they call it) is a thyng indifferent of it selfe, neyther good nor euell. But who euer durst call these thynges indifferent that knewe any good beyne of scripture, to dout of þ̄ p̄re of god to be angry w̄ god & semblable cōbraūces of nature which be þ̄ necessary frutes of originall synne. To extenuate & mynyshe originall syn sayng, men be not letted by it but that they may kepe of them selves all þ̄ p̄receptes of god. To say originall syn is onely a weakenes in nature or inclimēt & kyndling & no syn that is to say a thig of the selfe nature wōrthy death & damnacyon. To graunt w̄ the Pelagians þ̄ originall syn came byō other men not by naturall corrupcyon & p̄pagacyon but by imitation werfore the Pelagiās wyl not þ̄ by baptysme originall synne is losed in ifantes bycause they cōtende that in byrth there is none such original synne. To say originall synne is onely a gylte or offence which is wyppd awaye in baptysme. To graūt w̄ the Maniches that fleshy lust werby the fleshe lusteth agaynste the spirite in vs an infirmitye procedinge of the corrupte nature in the
fyshe

Of synne.

1.

spite man but a contrary substaunce so
sickynge in vs that when we be deliue
red and purged it is leuered from vs.

Concupiscence

To graunt that luste is the acte of lust
ynge and not the spyttyl vyce gotten of A
dam. To sape with the Anabaptistes

Anabaptists

orygynall synne ceased and is quenched
in suche as be rebaptysed. To graunt o
rygynall synne not to be a pure p
suation but onely a coꝛrupte hauoure whose

powers be of it selfe truely to ackno
lege godes truste in him. &c. To graunt
with the scole men that the punysshment

Scholastikes

of orygyneall syn is only concupiscence.
To denye that the punysshment of o
rygynall synnes be besydes concupiscence

also synne, dethe, the tyrannye of the
deuyll, dampnacyon. &c.

Of actuall synne.

It is manifest that scole men do one
lye call those actuall synnes which stand

in outwarde wordes or dedes. wher
fore I thought good to treate of suche
seuerally as my accustomed compendy
ous maner of teachynge, to the entente

I myght satisfye the reader which per
chaunce as yet, is intangled with folde
diuysyon of syn. Neuertheles I thynke

A protestatis

conuenient to proteste & declare before vn
to you that there is one only & symple syn
that is morall synne

that is morall synne

that is morall synne

Handwritten Latin notes:
datiorem selem
penitenciam
et magis prode ad aliam vitam

Common places.

Stickynge in the nature of man whiche accustomedly we call originall synne from whiche undoubtedly actual synne differeth nothyng but so moche as the cause and effecte do differre: wherfore it had bene ynough to haue put actual sin amonges the effectes of originall synne but þ I feared they iudgment; whiche accompte it a greuous offence in thing; yea not necessarie to depart and swaue from the auncyent wynters. But for as moche as originall syn is a vice sticking in nature from which procede not only euell wordes and dedes, but also noughty affections and thoughtes whiche before god be the very selfe synnes. Also for asmoche as suche affections & thoughtes be the actes of the vyce stickynge in nature: Therfore actual synnes must be vnderstanded not only outward wordes and dedes but also inward affections and thoughtes wherfore in this wyse cometh actual synne to be defyned.

The distinction of actual synnes.

Actual synne, is every affection, every thought, every worde & dede agaynst the lawe of god yea & what so euer is done without saythe. This syn issueth forth of the corrupt nature of man and is the effecte of originall synne.

The proues of this distinction.

¶

A wyched & euil mind of nature can not want actual syn, for the vice original, which is cause of it, neuer plaiceth, neuer keepeth holy day. Now the cause alwayes working, effectes can not but alwayes ensue. Also a vicious & corrupt tre, can not but bring forth euil frutes.

Out of the herte (saith Christ) procede **Math. xv. 19.**
euil thoughtes, slaughters, adulteries,

ec. And god oftentimes scourgeth wickednes w outward signes, while he suffereth

the wicked to run fro one syn to another. These synnes wherw god scour-

Roma. 1

geth & punisheth synnes, the doctours also cal many tymes the punishmentes

of syn, as **l. Greg.** writing thus, Syn p

Gregory

springeth of syn is not only now a syn but it is both syn & also p punishment of syn, bicause w a iust iudgement god almighty ouershadoweth as it were w a cloude the hert of the synner.

No mā doubteth but all actual synnes may be referred to the inward thoughtes to outward spekinges & dedes. For

the affections & thoughtes of the mynde be actual synnes it is certeyn & clere p-

nough, forasmoch as they be effectes of p original vice. And the apostle saith.

Roma. vii.

But syn by occasion engedged by p ch-

auindemet in me, all maner of concu-

piscence

Common places

Matth. xv. 8

πιστεε, as who holde saye syn espyed & knowe by þe law maketh afraid & furthermoze moueth the lust agaynst god to be the iudgemēt of god & be angry agaynst god. Also Christ in the gospel of Mat. reherseth the thoughtes of þe hert amonges the effectes of the corrupt hert of nature. For forth of the hert (sayth he) come wicked thoughtes, slaughters murders. &c.

Roma. viii.

Those lines which can not be referred either to thaffectediōs thoughtes, woordes or dedes be cōpyled vnder þe general sētēce of Paul, what so euer is done wout faith, is syn, wherfoze not onely thaffectediōs & thoughtes, spekinges & dedes which be euil be actual synnes, but also honest affectiōs, thoughtes, woordes & dedes be actual synnes, not of the selues, or bicause god wold not honest affectiōs & thoughtes, honest sayinges & dedes to be had, or disalloweth or doeth not reacquite the same, but bicause the persons of whom they be done please not god, & bicause they be done wout faith, Agayn such affectiōs thoughtes, woordes & dedes as be honest do please god, & be not synnes whē they pcede of faith toward Christ, for whose onely sake all our woordes be pleasaunt vnto god.

¶ The

THE cause of actual syn is Sata, ^{The cause of} ~~the~~ cause of al synnes. Our wil, which is ^{the} ~~fre~~ actual syn. to euil, assenteth to Sata the engenderer & pucker of synnes. The lesse principall cause is the original vice fro whence as forth of a founteyn all actual synnes do flowe.

IT is an old diuision of actual syn in ^{The parties} ~~to~~ syn mortal & venial. The scholemen ^{of actual syn} ~~about~~ about either of these synes do but trifle very fondly & colishly, some thinke the called venial bicause they obtēin easely venia, & is to say ydon or forgiuenes which may be quēched & chased awaye either by holywat, or other ceremonies. Other some wil haue the called venial synnes, by cause after this life they receyue pardon in purgatory. Againe other some say they be so called, hauinge respect to sin & is irremissible, which is the syn agaynst the holy ghost. But the wiser & better lerned scholeme to refer ^{Scholemen} ~~unto~~ vnto venial synnes those disposicions of thoughtes & affectiones which tende to mortal synes: & vndoubtedly al thoughtes & noughty affectiōs in holy & good mē be venial synnes, & whiche dayly & myndes of the godlye be bered, where as the fleshy coueteth & lusteth agaynst the spiryte. But by cause the scripture

D. g. baneth

Common places.

Damneſh ſuch affectiōs & thoughtes as
be moſt greivous ſinnes in the eyes of
god, & furthermoze Paule advertiſeth
us to mortifye wth the ſpīte ſuch dedes
of the fleſh. Therfoze thoſe þ begin to be
called venial ſynnes, be not like ſinnes
as to diſtruſt in god, to be angrie and
diſpleaſed wth god. for vndoubtedly
theſe ſynnes are become mortal ſinnes
in the wicked pſons, forasmoch as deſh
as a puniſhment dothe enſue them, for
the wicked make no reſiſtence by faith
wherfoze in reſpect of deſh as a penal-
tie and puniſhment, there be no venial
ſynnes in þ wicked. Albeit the ſame af-
fectiōs & thoughtes againſt gods lawe
in the good pſons be venial ſinnes, bi-
cauſe they be forgivē thē. for the god-
ly diſallow ſuch affectiōs & thoughtes, &
make reſiſtence againſt thē, ſo þ they fal
not in to the outward fautes. Now, in
ſuch as make reſiſtence in yet faith, wher-
foze in the mean ſeaſō they be declared
righteous. But on the cōtrary ſyde al ſi-
nes be mortal þ be done againſt þ lawe
of god, wth a cōſcience which ſtandeth
not by faith. for this cauſe affectiōs &
thoughtes are now become deedly ſin-
nes, whē no reſiſtence is made on our be-
half agaynſt thē, but be allowed, tyll at
laſt

last also by our affect they haue forsooke in
to our outward crymes & noughtines.
And such as thus do syn, be falle fro þ
grace of god, & be no moze cōpted for
good, who also dānatiō foloweth, ou-
lesse they repēt. But of this mater loke
vpo Melachton in his places debating apelschthon
the thing moze at large.

The occasiō of this diuisiō of actual
synnes semeth to haue come hereof, be-
cause the fathers of the church saw, if
sortes of actual synnes, some inward, as
affectiōs & thoughtes, some outward,
as woordes & dedes. But so;asmuch as
they were led of their own ppze iudge-
mēt, wout counsell had in the places of
scripture, or pswaded in this cōmō say-
ing. God iudgeth not th affectiōs, ther-
for they parted venial synnes, as affecti-
ōns & thoughtes (by minischig þ same)
in the wicked also fro the peyn of deeth.
But the diuisiō of actual synnes shal be
symple, sincere, & lesse peryllous yf þ
wilt deuide thē in to synnes which be in-
warde (as affectiōs & thoughtes which
may be called venial in such as w resist
by sayth, & therfore be yet couēted righ-
tous) & in to outward synnes, as wo-
des & dedes, in to whiche who so euer
casseth so;th, be fallen fro grace, & be

A true diuisiō
on of actual
synnes.

Common places.

no more nombred among the righteous
but þ as wel the inward as þ outward
sines be deadly, onles þ resist by faith.
But in the wicked in whom is no resi-
stence, oꝝ which hath not Christ can be
no venial synes,

Effectes of **A** Forasmuch as of actual synes some
actuall synes be affectiōs & thoughtes, other some woꝝ-
des & dedes, therfore double effectes here
of (þ is to wete) of venial syn do arysse,
I meane of affectiōs & thoughtes in þ
godly, & of actual syn by it self, I mean
as wel of affectiōs & thoughtes as of out-
ward woꝝdes & dedes in the wycked &
in such as depart frō grace. These dou-
ble effectes serue for none other thyng
but to discern the venial in the godly
frō the none venial, þ is from suche as
who so ever be intangled & roted in, be
no longer accounted righteous, to thin-
tent we might know the difference be-
twene þ godly & vngodly which do syn
in affectiōs & thoughtes. In the wicked
no synes can be venial, for at their af-
fectiōs & thoughtes be made wout the
holy ghoſt þ shold gouerne, and faith þ
shold resist. In the godly corrupt af-
fectiōs & thoughtes against þ law of god
be made venial sines, bicause for Chri-
stes & faythes sake they be ydone and
forgiuen

forgyuen, by which sayth they wrestle
against such affectiōs & wicked thought
es disallowing the same, lest they shold
run in to outward vices, wherfore i so
great strugglings & conflicts they be
yet pronounced & recompted for good &
iust psons by benefyte of they: saythe,
not assenting to the temptation of syn.

Now the effectes of veniall syn in the Effectes of
veniall synne
godly may be these. To be tempted to
vngodlynnes. To be tēpted to dyspayre
to be angry wth god, to doubt whether
god hath respect of them: to be prouo-
ked against the hole law of god, & they
sholde lust after wickednes, to thynke
vpon euils, & haue they: myndes occu-
pyed ther vpon. Many lyke effectes of
venial synne may yet be fetched hyther
out of the effectes of originall syn afore
remembred. Also what the effectes of vi-
nyall synne be, every man easly hath
experience with hym self when his sy-
ryte and fleshe be at warre together.
Nether ought these effectes to be lyel-
regarded sythens the same be moost
greuous synnes before god, and very
mortall in the wycked as perceyning
to the payne. Neuerthelesse they be
yet called veniall in the godlye, by
cause they be forgyuen and pardo-

ned

Common places

15

Colloſſ. iii.

Roma. vi.

Job. vii. 8

ned to ſuch as valiantly reſiſt by ſaich.
 or bicauſe they breake not forth i to out
 ward offences. Alſo hereunto belon- ſuch
 places of ſcripture as teacheth the lyfe
 of the godly is a warfare vpon this earth
 as Ro. 8. Yt (ſaith Paul) ye wil mortify
 the dedes of the bodye, ye ſhal lyue. &c.
 Truly the dedes of the bodye be here not
 only the woꝝdes & dedes of the ſelfe bo-
 dy, but alſo the affections & dedes of the
 mynde, & the bodye ſignifieth here not
 one pte of the body, as the fleſh, but the
 hole body. The ſayd Paul in an other
 place ſaith: Mortify therefore your earth-
 ly membꝛes, hoꝝdom vncleannes waſtes,
 euil luſt. &c. Item let not therefore ſyn
 crygne in your mortall body, to ſe you
 ſhould obey it by the luſt of it. Alſo Job
 accordeth to the ſame, where he ſayth.
 A warfare is the life of man vpon the earth.
 Theſe places moniſh vs ſtꝛongly to re-
 ſiſt ſyn, leſt we be vanquiſhed at laſt
 by it to the committing of outward of-
 fences & enormities, and ſo utterly to
 dye by the ſame.

Hereby now it appereth what actual
 ſines be mortal, i reſpect of ſuch as we
 cal venial i godly (ſ is to wice) thoſe
 which be done againſt the law of god, w
 a conſcience not repugnant, ne withſtanding
 by

by sayth, where as no resistēce on our behalf is made agāst th affectiōs moōiōs & thoughtes, til at last they rush forth into outward crimes & enormities. For such synners haue assented to syn & be now gone fro grace, & no longer can be reputed good, yea & where such repent not, they be also damned.

Now these effectes be of þ hole actual syn mortal, þ is, aswel of affectiōs and thoughtes, as of wordes & dedes. Not to repugne agāst the tēptaciō of syn by faith. To assēt to syn & tempteth. To approue those thinges which þ euil affectiōs & thoughtes do suggest & purpose. To haue delectacion and pleasure in synnes. To glozy in synnes. To desire & ymagin ydolatrie, & to be made an idolatour. To desire & ymagin anye false worship of god, and to set by the same. To desyre & ymagin murdre & the same to execute. To desyre & ymagin disobe diēce & to outward fact to accomplish the same. To couet & yngen aduourtye & the same to cōmit i dede & so of þ rest. But these effectes are so to be taken þ forthw they be made mortal synnes as sone as any assēt is had to such corrupe affectiōs & thoughtes, although þ outward dedes folow not, which neuerthe lesse

The effectes of
the hole actu
all synne moy
tall.

Common places

lesse þ mynd can not wat þ is falle fro
grace. So Adā hold haue synned mort-
tally for chaffenting vnto the wyched
affectiōs & thoughtes, although he had
never eaten of the apple. So also in vs
affectiōs & thoughtes be made mortall
synnes, yea although outward dedes do
not ensue, euē as oft as we make no re-
sistēce by fayth against þ synnes so tēp-
ting vs, but do giue our eare & assent to
the same, as for exēple. Good mē to be
cepted, to with & cōpasse murdre is a ve-
nial syn in such as strongly & valiant-
ly make resistēce by fayth, but to assent
vnto thaffectiōs & thoughtes to obey
thē euē to the executiō of the murder &
not to repugne by fayth, is now becom
a deadly synne.

Wherfoze to mortall synnes actuall
pteyn al these synnes, wher vnto assent
is giuē, albeit they be not accōplished
by wordes & dedes. Jēt all those which
be executed in word & dede. Hicher per-
teyn such places of scripture as cōtein
heapes of actual synnes worthy death,
as. i. 1. Cor. in. vi. Eph. v. Gala. v. Rom. i.
Certēly such effecty be called mortal
synnes not bicause grace is denied to such
synners as syn mortallye, lyke as it is
to them which being deed can not ryle
agayne,

agayn, but bicause death as a punishment
foloweth suche effectes. But agayne
where suche synners do chaunge theyr
lyfe and do repentaunce they may ob-
teyn grace.

These also effectes may be hereunto re- Other effectes
of actual syn
ferred. Of a wylfulnes or haughtnes of
mynde, or for other causes not to ac-
knowledge or receyue the gospel.

To acknowledge or receyue þe gospel
is the same so acknowledged or receyued
flouthfully to regarde. A mā to neglect
his office in his calling, or to do it ne-
gligently, which synnes at this day be
most cōmon in þe world. For some men
although they knowe it is gods cōmañd
demēt þe they shold acknowledge and re-
ceyue the gospel, yet they despyse it &
wil none of it. Agayne, others where as
they promptly acknowledge & receiue it
yet they regarde it negligently. Suche Colde
gospellers,
now adayes be many gospellers which
now be wahren colde.

Common effectes which folow
all mortall synnes.

To bring death vnto mā. To put mā vnto Roma. v. i. vi
der the tyranny & power of þe deuil. For
who so euer falleth fro grace by sin, cā
be vnder þe power of none other thā of
the deuil, sithe there be but two king-
domes

Common places

Some thone of god thother of the deuil.
 Therefore also Christ maketh the deuil
 father of synnes. Thapostle calleth the
 deuil mighty in the vnfaithful, & oether
 whiles he calleth deuils the rulers and
 princes of the world. Item, he þ comit-
 teth syn (sayeth Christ) is of þ deuil. To
 bring euerlasting dānatiō to such as re-
 pēt not, accordig to þ saying of Christ
 Go ye cursed in to euerlasting fyre. &c.
 In which place Christ reckoneth vp þ
 synnes, for which euerlasting dānatiō
 chaūseth. To make mē seruantes of syn,
 for euery one þ comitteth syn is the ser-
 uant of syn. To depriue hie of þ kyng-
 dom of god, for they þ do such offences
 that not heretofore þ kingdōm of god. To
 make an euil cōsciēce accordig to the
 saying of the wise mā. The wicked fle-
 eth no man chasig him. To deserue þ
 syn be punished w syn, accordig to þ
 sentēce of Paul, where as he sayth. For
 this cause god gaue the vp in to the lu-
 stes of reproche, for euē they women
 did chaūge the natural vse vnto the vn-
 natural, & likewise also the mē left the
 natural vse of the womā, & dyēt i they
 lustes one to an oether. And man w man
 wrought filthynes & receyued in them
 selues the reward of their vntowar as ap-
 pert ey.

Joh. 8.

Math. 23.

Joh. 8.

Galla. 3.

1. cor. 6.

Prover. 23.

Roma. 1.

sterned. &c. To sufferyn reproche & an
 euyl name in this life, according to the
 sentence of Salomō. The wicked whē he
 cometh i to þe botom of synnes is set at
 nought, & reproche & schāndre do folow
 him. To bring also outward mischaun-
 ces & curses vpon such as commit the, as
 god him self witnesseth saying. Bicause
 ye haue trasgressed my cōmaundemētēs
 ye shal not prosper. An exēple hereof is
 red in Eue, to whom god sayd: I shall
 multiply thy sorowes. Also i Adā: Cur-
 sed be the erth in thy worke, hither per-
 teyn the curses in the old testament a-
 gainst the breakers of gods cōmaunde-
 mentes. Also exēples, which testify þ
 synnes were punished w outward mis-
 fortunes & yet be punished.

Proverb. 15.

Rome. 7.

Gen. 3. 14.

Contraries to venial synne.

To grafit any venial synnes in þe wic-
 ked. To make but a trifle of venial sin-
 nes, & compt the for lyte offencen. To
 say venial synnes be quenched or chased
 away by holy water or by purgatory, or
 other thinges. To say þe purging
 of veniall synnes nedeth not grace or
 Chryst. To say þe thaffectiōs & though-
 tes, of which venial synes sprig, cā not
 be made mortal synnes, yf affec be had
 to the the same, although the outward
 fact

Holy water,

Common places

Two sortes
of affectiōs

fact or word folow not. To say al affectiōs & thoughtes be euil, bicause they be actual synnes, but a distinctiō ought to be had betwene affectiōs, for they be of .ii. sortes. Some be cleue cōtrary to þe law of god, as to couet other mē's goods, to enuy other mē for þe benefyts of god, to haue distrust i god, to be angry w god, & such like. These be pprly the effectes of original syn & merely euill & vicious, worthy to be cast forth of the nature of mā. Other affectiōs there be which be not repugnante w gods lawe, as to loue a mans own childre, to loue his wife & suche lyke. To take these away, is to take away þe mouyng & lyfe of nature. But cōcerning this mater ye maye se more in the common places of Melāchthon. To deny venial synnes in holy men.

So then. vii
mortall synnes

Contraryes to mortall synnes. To put but seuē deedly synnes. To deny þe affectiōs & thoughtes in the wicked, or in such as resist not by fayth be deedly synnes. To graūt þe such synnes as be done agaynst the cōmaūdemēt of god be not deedly, although affect be had to the same, onlesse þe outward factes do folow. To graūt þe all mortall synnes be not dānable. To graūt þe fayth maye stande

stand in mortal syn. To hold þ mortal
synnes can not be forgyuen after bap-
tisme. To deny grace vnto suche as be
in dedly syn. To make it no mortal syn
not to acknowledge or receyue þ gospel
or þ same receyued, negligently to fo-
low. Also of a pscriptio of mynde to de-
spise þ gospel, & not to regarde his cal-
ling or not to execute þ same as to his
duty apperteyneth.

More general cōtraries to þ hole sin
be these. To grafit thopiniō of þ Sto-
iches þ synnes be egal, so þ there sholde
be no differēce betwene Nero synnyng
moche, & Pompei^{us} Atticus synnyng lesse.
To make god causer of syn, bicause he
determineth al things. To grafit in the
Iouinianistes synnes to be egal, & that
mā can not syn after he be ones regene-
rate or borne anew. To deny grace to
them þ do syn after they haue ones ac-
knowleged the trouthe. To deny þ the
chief rewardes of syn be deth, the tye &
nye of Satan, & damnation. To grafit
with the Pelagians þ the lyfe of good
men in this worlde hathe no rewardes
at all.

More gſirall
Contraries
to the hole
synne.
Iouianistes.

Iouinianistes

Pelagians.

Of synne agaynste the holye
ghost, CA, XIII.

Foꝛas.

Common places

Foasmoch as we be fallē in to the treaty of syn, we thinke it good to cast herevnto þ sin of the holy gost albeit it ought to haue hē reserved and put els very wel aft þ title of gospell, bycause this syn springeth of it, as out of his propre object.

What synne
agaynst the
holy gost is.

THE syn agaynst the holy gost is an obstinate mynde against the science to damne the gospel & the workes of it which sin not acknowledged cannot be forgiven, neither in this world, nor in the world to come, for which also it is not to be prayed.

The proues
of this diffi-
nition.

THIS diffinitio appereth certein of the .xij. chap. of Math. where the pharisees, being theyr consciences convict w þ very traueth, many arguments brought of Christ to þ same purpose, yet agaynst their conscience they cryed out þ Christ did cast forth the deuil by the power of the deuil, wherfore cōsequently in that they condemned this worke of Christ, they also cōdemned tholy gost, whiche was the cause & worker of that worke by whose power Christ did cast forth the deuil. Now, þ such a syn can not be remitted neither in this nor in the nere world, Christ expresse declareth in the fornamed chap. but yet if it be acknowledged

leged, it maye be remitted. for so such
as be lyuing here in this worlde grace
is not denied yf they repēt & aske for-
gyuenes. finally that we ought not to
pray for surthe teache s. Iohn in his e. l. Iohn. v. b
pistle. for so long as this syn is obsti-
nately defended, it abydeth alwaye vn-
pardonable.

THE cause of this sin is the deuill & The cause,
ether & worker of all synnes. The cause
also of this sin, is the wil of mā, which
is fre vnto euil, for mā being forsaken
of god & left to his frewil, falleth in to
this synne,

¶ The syn agaynst the holy gost hath No partes.
no ptes, which syn otherwhiles & scri- The names
pture calleth Peccati ad mortē (is to of this synne,
say syn vnto deeth) as s. Iohn in his epi- l. Iohn. v. d
stle calleth it. But the doctours call it
otherwhiles the syn of vnrrepentaunce
sometyme an obduracyon or hardnes of
hert, sometyme a stubburnnes, sometime
a resistance agaynst & trouth, & agaynst
the conscience, and sometime they name
it the dyspayre of grace: Suche maner
of synne commytted Cayn, where as
he sayde: Greater is my wychednesse
then that I can deserue forgyuenesse.
Item, the synne of Judas the betrayer
of Christ.

Gene. iii. d

Marc. xv. a

Mat. xxvii. a

Luc. xxiii. a

Iohn. viii. b

Common places.

The effectes of the syn agaynst
the holy ghost.

Math. xii. l. **T**he effectes of the syn agaynst tholy
ghost be these: **T**o damne the gospel &
the frutys of the same, after ther exple of
the pharisees. To make þ syn irremis-
sible oz unpowable in such as obstinat-
ly & stubburnly cōtinue in dānyng the
gospel. **M**ath. xii. b. To bring deth. i. Job. v. To cru-
cifie the son of god agayn, as ther exple
to þ **E**brues declareth. To make þ son
of god a laughing stocke, as in the said
epistle is shewed. But these effectes are
so to be vnderstand & taken þ the syn a-
gaynst the holy gost if it be acknowle-
ged i this lyfe may be forgyuē. Herevnto
also may be brought al such effectes
as generally folow al mortal synnes.

Contraries.

Cōtraries to this doctrine be these: To
graūt þ every syn which is cōmitted af-
ter baptism is a syn agaynst the holy
ghost, yea though it cōmeth of a weak-
nes & not of any ptept oz obstinacy. To
graūt þ the syn against tholy gost can
not be forgyuē in this life if the same be
acknowledged, which erour cōfuteth s.
Aug. vpon the wordes of **C**hrist. **M**at.
xii. To make a trifle of the sin against
the holy gost, cōtrary to the wordes of
Christ which extolleth this syn above
any

Augustyn.

Math. x. c.

any syn committed agaynst his owne person.

The law in a generalite is whiche Definition
teacheth what is to be done & what
is to be left.

This diffinitio is vndouted, take forth The profe
of the pye offices of þ law, whiche be
to teche cōmaunde & declare what is to
be done, & what not.

O F lawes some be natural, some di- The partes
uine, some humane.

T H E causes of lawes be the makers The causes
and instituters.

The effect of lawes is to declare & com- The effectes
maunde what thinges we ought to do, &
what to leaue vndone.

The lawe of nature,

T H E law of nature is a certeyn no- what þ lawe
of nature is,
tyce or knowlege of gods lawe, im-
prynted and grauen of god in the na-
ture of mā, or ceyned to know god and
loue his neyghboure, to chintent there
myght be kept in the myndes of mē, an
occasion of religion & publike quietie,
pear, & tranquillitie of men amonges
them selues.

That the law of nature is a notice of Prokes of
this diffi-
nition.
gods law, is euident by the first chapit

Common places.

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Common places

to the Rom. where p apostle declareth
p the gētiles oꝝ he the pions haue know
lege of god, by the law of nature, & not
only a single knowlege, p ther is a god
but also p god doth creat, doth govern
& cōserue al things which to vnderstād
I god, is ppꝛely to know god. Howbeit
this knowlege is wōderfully dimed, ob
scured & corrupted by the fal of Adam
as hereafter in the effectes we shal shew,
in which some pte of the diffinitio shal
be bett declared. Nowe to acknowledge
god & loue his neyghbour togyther w
the rest be the final effectes of the lawe
of nature.

Cause.

The cause of p law of nature is god p
instituter, which gaue his law indiffe
rently in to the hertes of al mē.

Partes.

THE lawe of nature is not deuided
of it selfe in to partes, but forasmoche
as some lawes of nature pertyne to
know god, some to loue the neyghbour
oꝝ to the cōseruacion of mākynde, ther
foze let the varietie, and sundrynesse of
naturall lawes suffice in place of a di
uision.

Effectes.

The effectes of natural lawes be take
forth of p very lawes wꝛittē in p min
des of mē, as: To know god p he is e
uerlastig, mighty & godly (that is) p he
createth

Roma. i. c.

createth, gouerneth & pserueth al thinges
for þ is to know the eternitie, power &
diuinitie of god. To worshipping one god.
To glorify god. To be thankfull to god
the maker & sauour of al thinges. To cal
bpō god. These later effectes cōcerning Romans
þ worshipping of god, chapostle taketh not
away fro the very gentiles, but þ they
haue thē by the law of nature, but he ac
cuseth thē, þ accordingly as they knew
god, they gaue hi not þ true worshipping,
wherfore whyle he sayth þ the gētyles
payd not neither yeldd vnto god whō
they knew, his tru worshipping, he sheweth
sufficiēly þ they had a knowlege of þ
true worshipping.

Now, þ the gētyles gaue not the true
worshipping to god, whō by his creatures
they knew, þ wickednes of their minde
was to blame, which by meares of ori
ginal syn, wold not obey the knowlege
that they haue of god, but is naturall
boyde of þ fear of god & trust i god, nei
ther wth it aske any help of god. &c.
Wherfore all þ foresaid effectes be so in
vs corrupt & spotted sithes þ fal of A
dā þ we can not truly know god, truly
obey him. &c. which thinges neuertheles
befoze the fal mā could haue done by þ
law of nature.

J. iij. ¶ There

Common places

There be yet other effects of þ law of nature pteyning to the loue of þ neigh-
bour, & to the cōseruatiō of mākind in
the state of trāquillite, wch be these.
To hurt no mā. To saue the comodities
of life. To haue a felow i wedlok. To
gedze issue. To nourish þ same. To help
an other. To kepe couenaunts. To haue
& to vse al thiges i cōmon. To be bozn
vnto freedō, & such like. Of these effects
oz lawes of nature, some nature hathe
corrected, as the law þ al thigs be in cō-
mō, & the law of freedom to thintent it
might kepe & cōserue the hole policy of
mā in a state of trāquillite & eschue the
corruptiō of the hole nature oz pte, yet
neuertheles not wstāding this correctiō
those first natural lawes be not vtter-
ly extinct in the mindes of mā, Marcus
Tullius Cicero witnessinge þ same in
the fyrst boke of his officies, where he
writeth þ the law concerning the com-
muniō of al thiges is not extinct, but ac-
cording to the sentēce of Plato, þ man
is bozne to the vse & behoue of mā, þ one
shold help & further an other in giuing
receyuing. &c. by which wordes Cicero
callethe vs backe agayne to the lawe of
nature, which is of great efficacie and
strengch through thinsist of nature,
whiche

The sentence
Of M. Tullii
Cicero.

Of the lawe of nature. lxii.

Which as a leter or capiteyn, we oughte
to folow, to thinke & comon utilities
& pfitcs might be brought forth in to
middles among men by interchaunging
of officies & duties of one to an other:
So by the impullio & consent of nature
the law concerninge libertie gaue place
to peril, leest & captines & such as were
take prysoners i warres shold be better
lye slayne, for nature had rather giue
place here (as a mā wold say) vnto na-
ture than w great incommoditie vterly
to perishe, or not to do for the best.

Dispensatio:
of nature.

Y E T in the mean seas libertie which
naturally is graue in the mynde of mā
abydeth still, althoughe outwardly for
certein causes it be corrected, wherfore
it is to be graunted & natural lawes may
be corrected & redressed for the causes
aforesayd of nature it self, which con-
tinually with nothig els but laboureth
to the cōseruacio of mākynde, and that
in an outward vse of thynges, to thin-
tent & greater perils might be eschued
which els wold corrupt & hole nature,
or at lest a good part of it. But & lawe
of nature in such correctio alwaies yet
remayne hole and perpetual with the
mynde. So w the mynd is communitie
of thynges still remainyng, althoughe
that

Common places

wisdom is
 to be had in
 iudgyng the
 lawes of na-
 ture.

that thing outwardly be private & by
 comon. This comunite whiche is the
 mynd teacheth þ the neighbour hauing
 neede, is to be holpe. Therfore it is to be
 lerned here whan the lawes of nature
 may be corrected & how, þ is whē for þ
 sayd causes nature maketh one law to
 gyue place to an other, when one dothe
 mitigate another, þ so nature might be
 kepte, which outwardly bicause of ne-
 cessitie or peril of māns societie is cōpel-
 led to giue place. Certes it is very pfi-
 table also in admittig the lawes of na-
 ture to put some differēce & choyse, lest
 we iudge al maner of lawes to be idiffe-
 rently the lawes of nature. for there be
 some which seme to be lawes of nature
 & yet be not, but rather be stray to na-
 ture, & to tēporal or ciuil lawes, for ci-
 uil or tēporall lawes also haue pceded
 out of the self nature & were fyrst or-
 dined to kepe thordre of nature, & the so-
 cietie of māns life, of which sort be these
 lawes, Gyue & take, as the poete Hesio-
 d^o reherseth, also this law: V i vi repel-
 lere licet, it is lausful to put of violēce
 w violēce, & such like, which lawes be
 sprong forth of the noughty affections
 of our nature. finally these also effect
 ought to be added, a quiet cōsciēce by þ
 keepyng

Of the lawe of nature. lxiii.

keeping of the law of nature. And an euil conscience by the breach of the law of nature.

Contraries. To graunt þ the law of nature be to the lawe of nature
foze the fall of Adam was not the true knowledge of god, þ he createth gouerneth & cōserueth al thinges. To graunt þ the lawes of nature maye be corrected by the bishop of Rome or other rulers wout þ violēce & iniury of nature. To this errour answereth the emperour i his instituciōs, where as he sayth þ the lawes of nature be immutable, wherfoze I answer thus, þ simplie no lawes of nature cā be corrected of any mā, for þ power of thē remayne alwayes in the vertes of mē stable & sure. Also þ lawes of nature be in no mā's hādes, wherfoze no mā can correct & change þ which hi self haue not made. But fozasmoch as we se certeyn lawes be redressed & corrected. Therfoze now it is to be sene frō whēs þ redresse & correctiō pceded, vn doubtedly natural lawes be so long immutable, & not to be changed as no danger of the polcey & mā's sociēty, or corruptiō of the hole nature, or of any pte herof moueth the contrary. foz truely vnto the conseruacion of these thinges nature

Note how
the correctiō
of the lawes
first began,

Common places

conservaciō of these thiges nature was
creat, & cōsequently al natural lawes.
Now because þ natural law cōcerning
the cōmunitie of thiges shold haue hū-
ted the cōservacion of mākynde & pu-
blyque pear: Therfoze came nature &
made one law to giue place to another
þ the societie & felowship of mā sholde
be pserued, & the greater peril eschued.
But how þ lawes now cōrectedldoyet
sit stil in the mynde of mā cōtinually,
I haue shewed befoze. To graūt þ the
law of nature can be taken forth of the
minde of mā, oz vtterly extinguisshed
To which error we answered befoze.
To graūt þ the law of nature hath the
same force & efficacie in knowyng god
and giuing the true worshyp vnto him
that it had befoze the fal of Adā, which
error may be cōfuted by the. 7. chap.
to the Romayns. To graūt þ the lawes
of nature, which concerne the loue of
men, and the conservacion of mens fe-
lowship oz societie can doo as lytle in
outwarde officies necessary to the con-
servaciō of life as such lawes of nature
as cōcerne þ knowlege of god & the gy-
uing vnto him of his true worshyp. To
graūt þ we cā satisfie þ law of nature
pcering the knowing of god, & giuing
vnto

Of the lawe of god. lxiii.

unto him true worship wout the holye
ghost. To graunt þ any mā may trans-
gresse the lawe of nature wout daunger
or scruple of cōsciēce. To dispēce like-
ly in natural lawes which ptein to the
neyghbour no such peril of extreme ne-
cessitie as befoze is declared cōpelling
to the same.

Of the lawe of god.

CA. XVI.

The lawe of god in a generalitie is
a cōmaundemēt requyryng p̄fyt
obediēce towarde god & cōdem-
ning such as p̄fyme not this p̄fyt o-
bediēce. And sith no mā can p̄fyme
the same, it was certeyn þ the law was
giuen to this purpose, þ it shold lede vs
to þ knowlege of our sin & of our weak-
nes, which thiges knowē we might fle
thens vnto Christ the p̄fomer of p̄fyt
obediēce, & so be made partakers of his
obediēce throught sayth vnto our in-
nificacion.

The definition
of goddes
lawe.

Prooues of this diffinition.

That the lawe of god requireth p̄fite
obediēce it is opē ynough by many pla-
ces of Moyses, as i Den. vi. chap. Thou
shalt loue him w al thy hōle hert w thy
hōle mynde. Also in the .x. chapter the
sa

Common places

same sentēce is red, wher also we be cō-
Iosue. xlii. a manded to circūcise & forēkyn of our
 hert. Itē in þ boke of iosue is red thus.
Iosue. xliiii. c And sitk you vnto him, & serue him i al
 your hert, in al your mynd. &c. Itē i an
 other place. Now therfore fear þ loꝝde
 & serue him w a most pꝑyte & true hert:
 so the I cal pꝑyte obediēce, which bꝛin-
 geth beside þ outward woꝝkes also a cō-
 senting mynd to þ law of god. **Chꝛist i**
Mat. xlii. d the new testamēt requireth the same pꝑ-
 yte obediēce. For whē he was deman-
 ded of a wotour of law, what is þ grea-
 test cōmandemēt? he answered: þ shal
 loue thy loꝝde god w thy hole hert. &c.
 Also to this vse & purpose he intꝑreteth
 the law in the. v. of Mat. to thintēt he
 wold shew, þ it is not ynough to bꝛing
 only outward woꝝkes to the fulfilling
 of the law, onles þ bꝛigēt also a cōsen-
 ting mynd. The place in Deut. ca. x7.
 testifieth clerely þ al those be cōdēned
 by the law which pꝑoꝛme not the pꝑite
 obediēce of the law towarde god. For
 Moses saith: cursed is every one þ shal
 not abide in al such thiges as is wꝛittē
 in the boke of þ law. But now again þ
 no mā kepe the law vnto the pꝑyte obe-
 diēce of the same, every mā pꝛueth & fe-
 leth in him selke sufficiēty, & Chꝛist de-
 clareth

same
no
pꝑy

clareth where he teacheth þ his office is to fulfil the law, & that he came to that intent. **S.** Paul also defineth the law to be the knowlege of syn, þ is, which accuseth, frayeth the cōscience, & maketh synnes knownen. Item he saith. The law entered in by þ way þ syn might abound. The rest of the diffinition appereth in the thyrde chap. to the Gala. where the apostle expresseth the vse of the law giue to the leding vnto Christ: wherfore the law was our scholemaster or leader vnto Christ, to thintent þ by sayth we shold be iustified, and not by the workes of the lawe.

OF gods lawes, some be mozal, some ceremonial, & some iudicial.

THE cause of gods law is god þ instituter. The publissher & declarer was Moses. The cause of enactig gods law was the forwardnes of the Israelites which was to be chastised w a law, as it were by a scholemaster or leader, tyl the comming of Christ. Other occasions of the geyunge of gods law be put of Paule in the thirde chap. to the Ro. by these wordes, where he sayth: what prefermēt hath the Jewe, or what helped circumcision. Surely very moche. first vnto them was cōmitted the spe-

Math. v. b

Roma. iii. c.

Roma. v. d

Galath. iii. d

Diffynon of gods lawe

Causes

Gala. iii. d

hynges

Common places

Roma. iii. c
Roma. v. b
Roma. vii. b

Gent. iii.

Roma. xiii.

Gala. iii. d
1. Timot. i. b

kinge of god (þ is to say) certeyn lawes
& ceremonies vnto a people certeyn, in
which þ pmisses made vþð Chriſt ſhold
be diſcloſed by the clere testimonye of
god. The pꝛincipall effectes of the lawe
Paul putteth in the. iij. &. vi. chap. to þ
Rom. as theſe. To declare synnes, for
by the law cōmeth þ knowledge of syn.
Alſo the law entred in by the way þ ſin
might abounde & be encreaſed. But I
knewe not ſyn (ſayth Paule) but by the
law, for I had not knowen ꝓcupiſcēce
oz luſt, onles the law had ſaid: þ ſhalt
not luſt. Alſo god ſayth vnto Adā, who
hath ſhewed the that þ were naked, but
that þ haſt eaten of the tre, of whiche þ
were commaunded not to eat. To ac-
cuſe, to feare, to damne the conſcience.
To make the cōſcience vnquiet doub-
ting, & incerteyn, bicauſe it eſpyeth þ it
can not kepe the law. And on the cōtra-
ry parte the conſcience is made quiet &
certeyn, when by theꝛeple of Abꝛaham
it conſidereth onely the pꝛomiſſe. To
kepe mē vnder awe, tyll the cōming of
Chꝛyſt, as witneſſeth Paul. The lawe
is a ſcholemaſter vnto Chꝛiſt. Item the
law was gyuen for the vnrighteous per-
ſōs, to teache the true workes þ pleaſe
god, and in which we exerciſe our obe-
dience

ence towarde god. To be a doctrine a-
 bout which & vnder which the promises
 of Christ be opened, as Paul to the Ro-
 mayns declareth. For this is the ende of **Roma.iii.9**
 the hole polycy þat was institute among
 the Iues: Of these effectes, some be only
 ciuil namely such as monish & intreate
 of repressing the malice of man, & some
 pertain only to the conscience, as be al
 the rest, but these effectes ought not on-
 ly to be reiect & cast vpon the Iues, but
 they endure i their ful vertue & strenght
 still amonges all suche as haue not yet
 Christ, neyther the holy ghoſte, accor-
 dyng to this saying: Where þat spirite
 of the lord is, there is liberty, I mean
 to be enfranchised & fre from the law
 and tyrannye of the same. Item to the
 ryghtous man (sayth s. Paule) a law is **Timoth.2.**
 not giue, that is to saye to such as haue
 not Christ, and be vnder grace, lawes
 be not made but to the vnrighous and
 disloyal or disobedient, I mean to such
 as yet haue not Christ, neither be led w
 the spiryte of god. For surely there is **Rom.viii.**
 nowe no condemnation to suche as be
 planted in Christ Iesu. For asmoche as **Gala.iii.2**
 Christ hath redemed vs from the curse
 of the lawe whyle he was made for vs
 a curse,

The

Common places.

THE cōtraries of gods law I will not bring forth, tyl I haue finished all the partes of it.

Of moral lawes. CA.XVII.

Howall lawes what they be.

Moral lawes be the. x. cōmaundemētes, which expound & declare the lawes of nature, & teache the woꝝkes þ̄ be pleasaunt to god.

Probatō of the definitiō

Math. v.

The fyrst table of Moyses

OF the fyrst pte of the diffinition þ̄ moral lawes be the. x. cōmaundemētes doubteth no man. And forasmuche as Christ saith þ̄ he teacheth not a doctrine straunge frō the lawes & pphetes, & the law & pphetes requyre sayth and the loue of the neyghbour: Therfore the moral lawes vndoubtedly doth teache woꝝkes þ̄ please god, for they cōmaund sayth and loue of the neyghbour. Now the. x. commaundementes maye be referred and reduced holly to sayth and to the loue of the neyghbour. The first table of Moyses setteth forth and expoundeth these lawes folowynge of nature. To knowe God: to woꝝhypp god, to cal on god, to obeye god, to glorye god, to be grate and louynge to God. To knowe that God rewardeth the ryghtous, and punyssheth the vnyghtous, Amonges these lawes of nature

nature some concerne the inward wor-
ship whiche is taught by the firste com-
mandement, some concerne the outward
worship which is taught by the second com-
mandement, some ceremonies declared
by the third commandement. The second
table expouneth and setteth forth these
lawes of nature followinge. To prohibi-
tise iniurie & to punish the guiltie. To
hurt no man. To preserve the felowship
& consuetudine of wedlocke. To vse thinges
in comon. To noyse the yssue. To kepe
promyses and covenantes. To helpe an
other, and suche lyke. Of these, the pro-
hibition of iniurie and punishment of
offences maye be referred to the. iiii. pre-
cepts. To hurt no man and to noyse
the yssue be referred to the. v. The storie
tyle of wedlocke to the. vi. The commu-
nitie of thinges and to helpe an other to
the. vii. To kepe covenantes to the. viii.
The institutor and maker of the mo-
rall lawes is god. The publysher & set-
ter forth is Moses.

The seconde
table,

Causes.

Of morall lawes some pertaine to god
and some to the neighbour. God wolde
the morall lawes to be distributed and
put i to two tables not without a great
mysterie which thing I haue opened in
an other place. And albeit the forenamed
effectes

Partes

Common places

effectz which were ascribed to gods law generally, do also agree to moral lawes these that folowe be moze p^{ro}priely annexed to morall lawes, that is to wete
To declare and expounde the lawes of nature. To teache the true workes that please god. Out of these also the newe testament bozoweth his worke wherⁱⁿ the beleuers exerceise their obedience towarde god, nor because Moses teacheth those workes, but bycause nature also hath taught the same, wherfore to this effect of morall lawes perceyue all the cōmaundementes in ^{the} new testamēt concerning good maners as be i ^{the} scrip^{ture} places of Paules epist. namely. Ro. xii. Ephes. iiii. Galath. v. &c. For lyke as the tables of Moses which conteyne the x. cōmaundementes do expounde & set forth the lawes of nature. So such thynges as be cōmaunded in the new testament concerning maners declare the decalogy or x. cōmaundementes. Also lyke as he shall wiche better vnderstande the lawes of nature which hath the knowlege of the x. cōmaundementes, so he lyke wyse shal far better vnderstand the cōmaundementes concerning maners in ^{the} new testamēt which can refer ^{the} same to the two tables of Moses as to the p^{ro}prie and original

Of lawes iudiciall lxviii.

originall fountaynes. Howbeit this diligently must be considered where scripture speaketh of sayth as of the inward worship of god wherof & outward worship & where of ceremonies. Also it speaketh of & maners of lyfe.

Of lawes iudiciall. xviii.

Iudiciall lawes be such as containe of temporall polypque or ciuill causes

This distinction is certayne & appereth euen by & very nature of & woide and temporall or ciuile causes pertaine to iudgements.

Also of these lawes god is & institutor Causes, & Moses the publysher & letter forth.

By cause & thinges be dyuers of whiche the iudgements be gyuen and debates arise: Therefore dyuers also and sundry iudiciall lawes were in the policy of Moses made, whiche diuersitie of thinges shal here be put in steede of partes. Surely all the iudiciall lawes of Moses may be reduced to these chiefe places and be des. Theft, murder, hurtig, of & partes like for lyke called talio, punishments chidinges, damage done, aduoutrye, succession wedlocke, lawfull and vnlawfull persons with whome contractes of matrimony may be made or not made.

Of the & effect which & iudiciall lawes effectes
R. ii. hant

Common places.

have in common with such effectes as be ascribed to the hole lawe of God they challenge vnto the properly these. ii. To be signes and testimonies of the profession of faith towarde god. To reſtaine men from outward iniuries and vices, And bicauſe this effecte is merely politique therfore theſe effectes politique or ciuile lawes maye alſo better be broughte as be theſe. To diſſuade awaye iniuries. To puniſh the gylt. To conſerue the publique honeſtye and ſuch lyke, wherof we ſhall ſpeake hereafter in ſ treatinge of humane lawes.

Of ceremonial lawes. CA. XIX.

Definition.

Lawes ceremonial be ſuch as be ordeyned concerning ceremonies & rites of the church, & ſuch thynges & perſons as belonge to the perſourminge of the rites and ceremonies.

Probacion.

This definition appeareth good euen of the very nature of the worde, rite is a moze generall terme & includeth that whiche by the word of ceremony mighte be happelye omitted, but wherſoeuer eccleſiaſticall rites and ceremonies be there ſuche thynges & perſons be, requyred as be neceſſarye to the execution of the ſame.

Causes

Inſtitutor & maker of theſe, is god
and

and Moses the publisher.

The varietie and sundrynes of ceremoniall lawes shal serue in steede of the partes. For ceremoniall lawes maye be referred to these thinges ensuinge, that is to wete, to the temple to sacrifices to garments of the prestes, to exorcisms, to consecrations of prestes, to eatyng, to holydayes, to howes, and the most parte of these thinges may be reduced to the iudaicall presthode. Nowe of these thinges chiefly treateth the thirde booke of Moses called Leuiticus.

The effectes of ceremoniall lawes be, Effectes.
they were figures and types of the spirituall presthode of Christe, as the apostle to the Hebrewes ryght excellently declareth namely in the .ix. and .x. chapters, where it is writen. The law which hath Ebr. x. i. ii.
but the shadow of good thinges to come, and not the thinges in their owne substance can neuer make the commers therunto profite with sacrifices which the offer they were continuallye. &c. Also to be signes and testimonies of the profession of faith towardes god. The effectes properly belong vnto ceremoniall lawes, beside those that they haue in common with the whole lawe of god.

The contraryes to the whole lawe of god.

Ch. iiii. Contra

Common places

Contraries to the hole lawes of god
the hole lawe be these. To dispise or reiect with **Ar-**
chontikes. chontikes the lawe or olde testament.
Deherians. To renounce & utterly damne the lawe
with the **Deherians.** To saye the lawe
pertayne nothing to christen me so **h** a-
monges the no vble ne pite is of it. In
Jerome. which opinton some men do thew **h** also
S. Jerome welneze was. To say **h** by **h**
law of god the naturall weakenes that
is to say concupiscence is not damned. To
graunt **h** we can satisfy the lawe of god
by our owne outward workes. Also by
our owne inward endeuoure of will al-
though our concupiscence or lust be repug-
nant. To say **h** workes of **h** law please
god wout Christ & **h** holy ghost. To saye
after the receipt of Christ man can to sa-
tisfy the lawe that he is vable to allege
& pleade agaynst **h** pie of God his own
iustice gotten by his owne propre wor-
kes. To say the gentiles were iustified
by the lawe of nature, **h** fathers by **h** law
of Moyses & we be iustified by **h** lawe of
the gospel. To say that the perfect fulfil-
ling of the lawe hnto iustification be-
fore god hath euer preynd to vs or ben
in our powers or yet pertayne to vs or
is in our powers. This error is agayste
the office of Christ which witnesseth **h**
his

his office is to fulfyll the lawe who in
 dede fulfyllled the vttermoſt poynte of
 the true rightouſnes, forasmoeche as he
 brought both the outward, woꝝkes and
 also a consenting mynde to the lawe as
 the prophete Esay openly teacheth in *ſ* *Matth. v. bte*
 liii. chapter sayinge that he committed
 no wickednes neither was there anye
 guile in his mouth. To say the lawes of
 god be counsellles gyuen onely to the p
 fecte persons. But this is a peryllous er
 rour which teacheth that god chaligerh
 his eternal wil for our infirmity. Thon
 therfoze which felest thou canst not ful
 fyll the lawe, run to him that can. Ney
 ther is the lawe therfoze giuen *ſ* thou
 myghtest be hable to kepe it. To graunt
 that the law outwardly kept iustifyeth
 before god. To say beside the woꝝkes
 of the moꝝall lawes there maye yet bet
 ter be ordeyned and be al redy ordeyned
 which do please god. To say there be ma
 ny woꝝkes omittied in the moꝝal lawes
 which the pope hath supplied. To saye
ſ moꝝal lawes be not sufficiēt to therer
 rise of good woꝝkes & to the reſtification
 of faith before god. To say *ſ* moꝝal la- *Therroue of*
 wes at lest may do iustify a christe mā be papistes.
 fore god although neyther *ſ* iudicial la
 wes ne *ſ* ceremonial lawes cā do *ſ* same
 To

Common places.

To whiche erroure I answere that the
moral lawes holde in dede iustlye the
christen mā yf it were in our powers per
fectly to fulfill the same. To say the mo
rall lawes binde vs bcause Moses did
publysh and promulgate them and not
bcause nature hath taughte the before
Moses. To denye that al suche thinges
as be commaunded in the new testamēt
concerning the true worship of god and
māners of lyfe maye be well referred to
the decalogue of Moses concerning the
cōmaundementes. To bypunge agayne
the iudiciall lawes of Moses & to binde
the christen men to the same as nowe of
late certayne heretikes haue gone about
namely Monetarius Piperius and the
Anabaptistes. To reiecte rashlye suche
iudiciall lawes as consent with the law
of nature. Such lawes to abrogate and
disannull is to do inturpe & force against
nature and to chalenge to be free from
nature. So certeyn mē at this day vnder
the pretence of lyberty do attempt & go
about to vngarnyshe nature of the iu
diciall lawes & to garnyshe or rather de
foyle & contampnate her with wicked
nes. To graunt the ceremonial lawes in
y olde testamēt iustified before god by
cause they conveyed vnder the sacrifices
for

Monetarius
Piperius
Anabaptist;

for slanes. To graunt that albeit in the newe testament the sacrifices of *Moses* be no longer in theyr force & strengthe, yet that the newe testament hath newe sacrifices for sinnes institute and ordeyned of *Christ* hym selfe, that is to wete that in the masse *Christ* sholde be sacrificed. To saye that christen men be not free from all ceremoniall lawes whiche erreure maye be thus confuted, christen men muste nedes be free from all ceremoniall lawes bicause the iudaical ceremonies agre not wth the lawe of nature also bicause in the newe testament sacrificyes made of beestes be no longer in strength & force ne þ other ceremonies of *Moses* lawe but the spirituall workes of the harte & affections repurged by the holye ghost in the hart. Furthermoze the kinde of *Christ* is without al maner of obseruacion. *Luce. xvii. e*

Of humane lawes. CA. XX.

The treaty of lawes by due ordre requirerh þ I shold speake also here of māns lawes, though it were for none other thig, but bicause I haue made mencioⁿ of the i þ diuisiō of law i a generallite. *Mannes* lawes therfore be of which þ authors & makers be princes or other

Common places.

other inferiour magistrates, ordained
to the obseruation of peace of the publique
honesty in the worlde.

Pione.

This definition appeareth true by the
very nature of the word, & I added thereto
inferiour magistrate, lest a man should thinke
the humane lawes made of such be not of
force and strength.

Causes.

The causes & the authours of mans
lawes be (as I said) the superiour and
inferiour magistrates, as emperours
kinges, princes, common welth. cities,
ec. But forasmuch as men be here offend-
ed and grieved, thinkinge that they ought
not to keepe these lawes because they be
but the ordynaunces of men: Therefore
we must haue respecte to the principal
cause of the magistrate which is god as

Roma. xlii. n.

witnesseth Paule, So that god which
hath institute & ordeyned the rulers to be
his ministers & vicars, doth also conse-
quently allowe their lawes: Therefore it
were not greatly amptie ne vnprofitable
to make god him self in manner the cause &

the

author of humane lawes, which lawes
god doth publysh & promulgate by the as
by his instrumentes & meanes. Cicero in
his. ii. booke De legibus, maketh the lawes
of nature causes of humane lawes where
he saith. *Nate autē videntur prima hu-*
mane

Cicero.

mane leges e legibus nature. That is, mens lawes seme sprynge out of the lawes of nature. wherfoze mens lawes be so farforth honest & good as they be eyther to the conseruation or to the declaracion of the natural lawes but if they be repugnante to the lawe of nature, forsothe they are to be iudged vn honest & tyrannycall, & agayne they be wycked & vngodly, yf they be agaynst goddes lawe.

¶ Menes lawes be deuisedd into ciuil & tēporall lawes, & into ecclesiasticall lawes which heretofore haue bē called pōtyficall lawes. I call ecclesiasticall lawes, such ordynaunces as cōcerne the honest ceremonies & rites in þ cōgregacyō. Also such as cōcerne priuilegies reuenues & stipendes of the ministers of the church, & such lyke, which lawes so long as they be nōt repugnante to chrystianitie & gods worde are to be obserued, and kept not only bycause suche lawes & ordinaunces are in effecte ciuil lawes & necessary to the ryght institucyō of a publique weale, but also bycause goddes word cōmaūdeth vs to nouryssh þ ministers of þ church, & that all thyng be in the church semyngly & in order.

¶ The same effectes & offices that be appointed

Partes,

Effectes,

Common places.

pointed to rulers maye be assigned also to thei lawes, for þ ruler oughte to exerce his office, to iudge, & defende, accordinge to þ lawes. Now the offices or effectes of humane lawes by þ worde of god be these To defende þ giltles, to punyshe þ gyltie, to dvyue awaye iniuries To reueng iniuries done to þ subiectes These offices thapostle doeth assigne to þ rulers/ & also saynte Peter in his first epple cap. ii. Itē, to cōserue þ publyque honesty. To cōserue & mayntein a quyet & peaceible cōmon welch. For as Cicero testifieth, suche is þ efficacy & strengeth of þ lawes, that without them neyther any house, neyther cite, neyther nacō cā stand, neither þ hole nature of thingz no; þ world it self. Item to declare & expounde the lawes of nature, to correcte vyces, to commend vertues.

Contraries

THE cōtraries to humane lawes be these. To saye mennes lawes be not cōuenient and mete for chrysten men to vse. To asseyne that the gospel taketh awaye humane lawes & polityque ordynaunces, where as the gospel is a spirytual kyngdome, as wytnesseth Chyist sayng, my kigdome is not of this world To deny that humane lawes made of any inferiour magistrate are to be kept.

To

Roma. xiii. b

Cicero lib. iii.
de legibus.

Iohn. xviii. f

Of humane lawes. lxxiii.

To deny that mennes lawes be blōt & tyranny call, when they be repugnaunt to nature & wycked and vngodly, when they be cōtrarye to the lawe of god. To deny þ ecclesiasticall lawes cōcernynge honest ceremonies, stipendes & luynges of the ministers of the churche, & suche lyke are to be kepte, who so euer made them so that the same be admytted & ratyfyed by the kyng & hed rulers. To deny þ the effectes of humane lawes may be taken forth of scripture as muche as pertaineth to the offyce of the rulers.

To forbydde with the Anabaptistes the vse & exercise of humane lawes vnto Chrysten men. To condemne w the said Anabaptistes all polittique lawes & ordinaunces of mā, & in theyr place to substitute & ordeyne the tēporall lawes of Moles. To affyrme that tēporal lawes touche not the conscience contrarye to þ doctryn of Dau. which sayth, we ought to obey not only for feare of vengeaunce but also bycause of conscience. Yea the woꝝkes of the polypꝝque lyfe and keepinges of mennes lawes be good woꝝkes i þ godly psons & a tru woꝝshyp of god. For by þ same & all one cōmaundement we obey the rulers & kepe theyr lawes. For þ selfe same god which hath byddē

Anabaptistes

Roma. xiii. 1

vs

Common places

As to glise honour vnto the rulers hath
comasided vs also to kepe theyr lawes.

Of the gospell. CA XXI.

Distinction

The gospell is a preachinge of re-
pentance and forgiveness of syn-
nes in Chrystes name.

Probacion

This distinction is made of 3 partes
of the gospell & appeareth by the wordes
of Chryst where after his resurrectio he
sayd to his disciples. Thus it is mynten
& thus it behoued Chryst to suffice & sa-
tyse agayn from verth the iii. day, & that
repentance & remissio of synnes shoulde
be preached in his name amonges al na-
tyons. &c. Chryst is the persō for whose
sake repentance is preached & for whō
forgiveness of synnes chaunceth.

Cause

This cause of the gospell disclosed is
3 mercy of god by whiche god promysed
the glad tydynges to mākynd cōcerninge
Chryst. This caus 3 apostle otherwhyles
callet 3 acceptable pleasure of god, o-
therwhyles grace. The promyse also may
be 3 cause of 3 gospel accordynge to the
sayng of P. put a parte to preach 3 gos-
pel of god which he promysed afore, &c.
Hither vnto belong also such places of
scripture as cōteyn the promyse of 3 gos-
pel which first was made to Aa & after

Eph. 1.

Roma. 1.

*no qd n b d i e r h t y n a d u o m e m i t
+ d e l e g e e d e m a g e l i o*

Of the gospel. lxxiiii.

ward to Abraham & so by lytle & lytle of Gen. iii.
 cetymes afterward to the holy fathers. Gen. xii. xiii.
 Christ is the meane or y^e in whom god and. xlii.
 hath promysed the gospel to makeynde, The meane.
 & in whom it was fyrst reueled & disclo-
 sed at the tyme appointed & god had see
 with hi selfe & determyned & thorough
 hym in hym and for hym shoulde be offer-
 red to all & beleue forgyuenes of synnes
 which is the very effecte of the gospel.
 The holy ghost lightneth to the gospel
 which was promysed in Christ & nowe
 opened. Nowe mans nature oppressed.
 by syn & verby for the fall of Adam was
 & occasio of & gospel fyrst promysed & af-
 terwarde disclosed. This occasio is o-
 pened in the. iii. chap. of Genesis, where
 even in the very synnes the gospel is
 promysed to Adam.

The minis-
 trator to the
 Gospel.
 The occasio
 of the p^{er}uise.

¶ There be. ii. partes of the gospel rep^{er}
 taunce & remysyon of synnes, remysy^{on}
 of synnes is the p^{er}re parte of & gospel,
 rep^{er}taunce the meane & entraunce of re-
 mysy^{on}. For in rep^{er}taunce is knowelege
 the syn which knowe the synner is occa-
 sioned to fle to Christ as to a phisician for
 whome synnes be forgyuē. And for this
 cause Christ begineth his preachyng by
 poukyng me to repentaunce as it is red
 in Math. From that tyme Jesus began

The parte
 of the gospel,
 Luc. iiii. 3

Mathe. iii. 2

claus
 que hinc ego in eobis & uba mea spm carit
 etiam
 eg difficle eria i verba dei ang rex vici
 in Regu alieu

Commonplaces

Mat. 11

to preach & say repent ye, the kyngdom
of heuē is at hand. Also in Marke. The
tyme is fulfilled and the kyngdome of
god is at hand repent ye and believe the
gospell. Not that it is the propre office
of Christe to preach repentance but
he rehereth the doctrine of Iohan con-
cernyng penaunce to thyntent he myght
cōfyrme the same & also that we might
know that by the knowlegging of oure
synnes which in repētaunce doth chaunge
we haue instance & accesse to Christe.

**The effectes of
the gospell,**

The effectes of the gospell be take com-
monly out of 3 partes & thinges incident
to the gospell, which folow remissio of
synnes as 3 propre effectes of 3 gospell
which be these. To preche repentance.
This effecte is certayne of the temple of
Christe whiche began his preaching in
repētaunce. Also of the temple of Iohā
Baptyst the messenger & runner before.
This effect also must necessarily go be-
foze, bicause without haueyng of repē-
taunce, there is no occasyon to come to
remissyon of synnes/for repentance is
in maner 3 cause of sayth, as here after
shall be declared. which obteyneth for-
gyuenes. Item to prech remissio of synnes
in Christ/for 3 promyse of 3 gospel was
made in Christ & disclosed in Christ, for
Iohā

the obteyninge of remission of synnes.

Also these effectes. To preache in satisfaction in Christ, and that our reconciliation with god the father is in Christ.

To preache that we be righteous and wel take of god the father for Christs sake.

To preache the giuinge of the holye ghost, and of the euerlastinge life in Christ. To teach that þe conscience is in rest and quyet through Christ, as wit

nesseth Paule, we haue pear towarde god by our Lord Iesu Christ. To teach

þe we please god for no workes or merites of oure owne, but onely for Christ.

And this is þe very true lyberty of þe gospel, to know þe we be reconcyled & made at one w god through Christ although we satisfy not þe law. The true lybertye of the gospel.

Whither pertaine þe places of þe scripture which be concerning the promyse of þe new couenante or testament as Ieremy. 31. Ezechi. 36. et.

To teach þe true worship of god true faith & feare which worship was almost out of bre & lost by reason of þe humane & pharisaical constitutions, as þe prophets euery where complayne.

These effectes be vniuersall & franke then as the gospel is a franke promise & vniuersall. But þe effectes of þe gospel chaunge not to al mē is bicause al mē be

Common places.

leue not. For faith is the meane whereby
the frutes of the gospel be purchased.

Contraries To the gospel be these. To as
to the gospel. I affirme that the promise of the gospel is

particular whiche error is reprobued by
manye places of scripture as Math. xi. i.

Time. ii. To say the gospel was kno-
wen to nature, Agaynst whiche erreure

Paule alone is sufficient declaring that
it was hid & at last releued & opened for

Ephr. ii. 3. iii.

god alone. To affirme that the fathers
in the olde testament had an other gos-
pel promised than we haue now which

erreure maye partly be confuted by the
place of Paule. i. Cor. x. where he saith

that all the fathers dranke of the spi-
rituall rocke and the rocke was Christ

If therfore the fathers dranke of Christ
Ergo they had also the gospel knowne by

the spiritte, i. which Christ, was promysed.
To cōtēde that gentiles had the law of na-
ture. i. Rede of the gospel, & thus the law of

Moses & Christe me the gospel of Christe,
but this erreure, is open lyed by the testi-
monyes of scripture it is euident that ther hath

ben alwayes one & the same gospel from
the begining to which who soeuer hath

giue credite & faith haue ben saued. To
affirme that the gospel do promise for-
giuenes of sin vnto such also as doubt.

To

To say the gospel doth promyse forgiveness
 of sinnes, conditionallye yf it be pur-
 chased with workes. To saye the gospel
 promyseth remission of synnes to ydle
 personnes whiche withoute any true
 motion of mynde and withoute saye the
 take it. To graunte that any man can be
 beleue the gospel without the callinge
 & lyghteninge of the holy ghoſt. To de-
 nyte the gospel to be a franke promise,
 To denye the effectes of the gospel fre-
 ly to chaunce without payd or respecte
 of workes. To saye the effectes of the gos-
 pell do chaunce partelye by faith partlye
 by oure workes. To saye the promise of
 the gospel must be measured by prede-
 ſtination & not of it ſelfe. To dreame
 the gospel is onely preached by the spi-
 rite in the herte and that there neede not
 any outwarde preaching & ministration
 of the worde contrary to the doctrine
 of the apostle. To saye the effectes of the
 gospel do chaunce without faith. To Roma. 8. d
 preache one parte of the gospel without
 the other as repentance without remis-
 ſion of sinnes, or on the contrarye part,
 remission of sinnes without repentance
 to make men ydle & careles by ouermuch
 preachyng of remission of sinnes not ones
 ſoughtyng repentance & other part of the
 P. ii. gospel

Common places.

**The true.
diffinition
of penance**

gospel. To graunt that without preaching of repentaunce, the gospell maye be rightly receyued. To affirme that forgiveness of sinnes is had without penance, I call penance the true feareng or brooking of þe conscience & the acknowledging of sin. For the conscience being thus made afraide & striken downe to þe grounde by the knowlege of synnes taketh first an occasion to draw nere vnto Christ by fayth and to receyue at his handes remission of synnes. Item to saye the gospell for this cause preacheth penance that remission of sinnes shoulde be gyuen for our workes sake or for our owne worthynes. This errour I haue debated & refused in the handling of þe partes of the gospell.

Of faith. CA. XXII.

**Diffinition
of faythe.**

Fayth is an assured trust vpon the promyses of Christ, iustifyinge al such persons before god by his acceptaunce as haue this fayth certeyn & vndoubted. In the epi. to þe Ebrues, fayth is saide to be an assurace of thinges which are hoped for, þe is to say, a most certeyn knowlege wout doubting. And this most certeyn knowlege Paul expreßeth in Abraham w most lyuely termes, saying: which Abraham: contrarie to hope, belened in hope.

**2. roue.
Heb. 2. xi. 8**

Roma. iii. 8

hope, that he shold be f father of many
nations, according to that whiche was
spoke. So shall thy seide be. And he sayn
ted not in the sayth, nor yet cōfidered his
owne bodye which was now deed, eue
whan he was almost an .C. yere olde,
neyther yet f Sara his wife was past
childe bearinge yet he staggered not at f
promyse of god through vnbeleue, but
was made stronge in the sayth, & gaue
honour to god, fully asured f what he
had promysed, f he was habie to make
good, & therfore was it reckened to him
for righteousness. Wherunto we haue
reuered these wordes of Paul. Now f
faith is a trust or confidence vpon the
promyses of Christ is declared by an o-
ther worde of the sayde text in the epist. Hebr. x. i. a
to f Hebues, where as it is called a cer-
ten y of thinges which are not sene. Al
so in the example before remembred of A-
braham where Paul said f he staggered
not, ne wauered at the promyse of god
the se manefestly f the promyse is the p-
prie object or matter wherbpō faith wor-
keth, Christ is the person for whom f p-
mysse was made according to this sayng
In thy seide all nations shall be blessed
This seide was Christe as witnesseth
Paule. Nowe of the effecte and working

Roma. iiii. b

Gene. xii. a
Gal. iii. c

Common places

of sayth which is that it iustifieth, we be
 certified by Paule, who concludeth sa-
 ynge. *Arbitramur igitur iude iustificari*
domine absq; operibus legis. þ is to say
 Therfore we iudge þ a man is iustified
 by faith without the workes of the law
 Itē, in þ. v. chap. he sayth. Bicause ther-
 fore we are iustified by sayth, we are at
 peace with god, throug our lord Iesu
 Christ, by whom we haue a byngig in
 throug sayth vnto this grace wthla we
 stande. I added (before god) bicause I
 wolde seperat þ cuple iustyce from the
 iustice of þ gospel. Also I added (by accep-
 taunce) þ is to saye, by imputacyon, or
 imputatyuely, bycause I wolde take a-
 waye þ opiniō of our owne meryte or
 workes for not accordyng to our me-
 rite or workes saythe iustifyeth but ac-
 cordinge to grace by acceptaunce or im-
 putaciō for as Paule saythe. To hym þ
 worketh is þ reward not rekened of sa-
 tiour but of deuti, but to him þ worketh
 not but byleueth on hym þ iustifyeth þ
 vngodly, is his saythe counted for right
 wysnes. By these words thapostle put-
 teth as cōtraries togyther meryte & im-
 putaciō. Also in þ exemple of Abraham
 þ scripture sayth. Abraham belued god
 & it was counted vnto him for rightwys-
 nes.

Roma. v. a

We be iustifi-
 ed by unpu-
 taciō or gods
 accep taunce.

Roma. iiii. a

Gene. xv. b
 Roma. iiii. u

nes. Also David in his psalm saith. *Blessed* *psal. xxi. a*
 is he that hath said to whom god shall not impute
 sin. Truly we have here an example in A-
 braham of a sure & undoubted faith, whi-
 che is the father of that beleue, & by the ex-
 ample of hi we might be iustified by faith.

THE causes of faith be the holpe *The causes*
 of god & the worde. For the holpe of godde by a
 meane that is generall & appointed of
 god, moueth the hartes, neither doth he
 giue faith but by the worde, accordinge
 to the sayinge of Paul. Faith is of hea- *Roma x. d*
 ringe, & hearinge by the worde of god.

Furthermore the cause also of faith, is
 the holy ghost, for faith is his gifte, as
 affirmeth saint Paul. Also repentance *1. corinth. xii. a*
 in maner is a cause of faith, or at least a
 greates occasion. For by repentance the
 sin is knowen, now the knowlege of sin
 doth minisster an occasion to haste vnto
 Christ, which so sone as he is caught by
 faith forgiveth sinnes, but because repen-
 tance is a part of the word or gospel ther-
 fore this cause is comprised vnder the worde
 neither shall we neede to seuer it fro the worde

Faith of which we speake here is not
 cloued into partes: For it is one certaine
 morie of mine hauing a stedfast eye vpon
 the promyses of Christ and assentinge to
 him, but soasmuch as the scripture discer-
 neth

Common places.

meth the true and lyuely sayth from the
sayned & deed sayth, therfore faith may
be after a maner diuided into the true
sayth & sayned sayth, not þ sayth whi-
che is true and iustifieth can be sayned
wth deed but that we myghte knowe þ
the deed & sayned faith is vnprofitable
vnto iustificacion & differeth nothyng
in dede from an opinion. The true faith
from the sayned is discerned of Paul, þ
quicke & lyuinge sayth is druyded fro
the ded & vneffectuall sayth of s. James
in his epistle. But as touchinge to that
diuision of sayth which þ scole men vnto
this day haue folowed I wyl speake
herafter.

1 Timothy. i. b

Jacob. ii. d

The effectes
of workes of
faith.

¶ One of the principall effectes of sayth
is iustificacio of which al the rest de-
pende & procede. This effecte is confirmed
by many places of scripture & also by su-
dyr examples, as by the textes of Paule
before remembred where he saythe, We
iudge therfore þ mā is iustified by faith
Itm, Iustified therfore by sayth we are
at peax wth god. &c. Also þ pphet Abacuk
sayth, The righteous man shall lyue by
faith. Itē to the gal. Paul writeth. The
law was our scholemayster vnto Christ
þ we myght be iustified by faith. Exem-
ples prouinge the same be these, Abrahā
beleued

Roma. iiii. d

Roma. v. a

Abacuc. ii. a

Gala. iii. d

Gene. xv. b

Roma. iiii. a

beleued god & it was colited vnto hym
for rightrousnes, Christ said to the synful
womā. Thy fayth hath saued the. Also Math. ix. c
to the blynde mā he saide, loke vp thy
fayth hath saued the. Math. ix. d

Also these effectes be of faythe. To
make the conscience quyet, accordinge
to the testimonye of Paul, Justified
therfore by faith we are at pear to god
through oure Lorde Iesu Christ. To al
certayne vs that we please god, for with
out fayth it is impossible to please god
To make vs certayne of gods promyse
To make vs sure of euerlastig lyfe. For
he that beleueth in the son hath lyfe e-
uerlastig. To be a meane wherby her-
tes be purgged. To make vs the sonnes
of god. for ye be al the sonnes of God
(saith Paul) by the faith whiche is in
Christ Iesu. To make that our syns be
not imputed vnto vs, accordinge to the
psalme, blessed is the mā to whom god
shal not accōpt sin. To saue the beleuers
that they be not ashamed, accordinge
to the scripture, who so euer beleueth in
him shal not be ashamed. To gendre in
vs a call yng vpo Christ. For how (saith
thapostle) shal they cal on him whome
they beleue not. To worke in vs hope
and loue towards god accordinge to þ
workes

Roma. v. a

Johan. iii. c
Act. xv. v.

Gala. iii. d

psal. xxi. a

Esa. xlviii. d.
Roma. x. c

Roma. x. c

Common places.

Mat. xli.

1. Reg. xviii.

Roma. x.

Workes of the prophete, let them hope
in the, which haue knowen thy name. &c.
But þ knowledge of god is only by faith
To bunge to passe that al thinges may
be possible vnto vs as Christ him selfe re-
cordeth sayinge. Haue confidence in god
derelye I say vnto you whoso euer shall
saye vnto this moūtaine take away thy
selfe & cast thy self into the see & shall not
waue in his heert but shall be leue those
thinges whiche he saith shall come to passe
what so euer he sayth shall be doone to
him. Thus the faith of Ezechias got a
right goodly victorie agaynst the Assir-
ians. By saythe Dauid aduenture d by
Golpeth & slew him. By sayth the chil-
dren of Israel beleued God, & Pharao
was drowned in the see. To worke in þ
faithful confession. To worke true giuig
of thanks to god, when we be ascertay-
ned by faith that god is mercifull vnto
vs & that our workes do please him, the
effectes also of faith be all good workes
as frutes of charitie which þ they please
god our faith assureth vs after it know-
eth þ god is mercifull. And these effectes
be called testimonies of sayth by which
the beleuers are knowen that the word
is not the cause of faith, but. But þ
there maye be a difference betwene the
true workers that worke by saythe and

hypocrites whiche pretend þ̄ same sepe-
nably, we ought to iudge by the worde
whiche declareth eyther of the. A depe of
good workes as frutes or effectes of faith
þ̄ apostle rekeneth by Ro. xii. & Gala. v.

Contraries to fayth be these: To
graunt that fayth is only a knowlege of
the hystory of Christ, how he was co-
ceyued, borne, crucified, & dyed. To saye
scripture requirerh fayth, þ̄ is a qualite
it is, & not that cōsidererh only the pro-
mysses of Christ. To say þ̄ wycked haue
all one fayth is the godly, whiche errour
is no errour yf fayth after þ̄ scholemen,
be but a knowlege of the hystorye of
Christ. To asseyme þ̄ fayth is a principle
or a cause, byng yng it other vertues
for whiche vertues we be pronounsed
rightwysse. To deuide fayth in the scole-
men into fayth sojmed, acqwyed, & iustifi-
ed, so þ̄ the wycked gentyles haue soj-
med fayth althoughe they lacke þ̄ wor-
kes of charite, & þ̄ the iustified fayth doth
not iustifye, onles it be sojme in chari-
te. So at last, þ̄ the acqwyed fayth suffi-
cerh to iustificatiō. To graunt þ̄ the cause
of fayth is our loue, whiche errour com-
meth of þ̄ the causes of fayth be not kno-
we which be tholy ghost, the word & re-
pētance. To holde with the Anabaptists
only

Contraries

Scholemen.

The scole
men deuide
faythe in to
fayth sojma-
ed acqwyed,
and iustified.

Anabaptists

Common places

Hebionites.

only tholy ghost, contrary to Paul's say-
 eng, fapth is of hearpng, hearpng by þ
 worde of god, To say w the Hebionites
 that the fapth in psecucion ought to be
 denyed & kept in the herte. To say fapth
 is but an oppnyon whiche dare not ap-
 proche to god by callpng bpō, or which
 waureth. To deny that fapth may be
 increased, contrary to the parable of þ mus-
 tarde seede. & many other exēples of scrip-
 ture. To call that a true fapth, whiche
 good workes do not folowe a wytnelles
 of þ same. To saye fapth iustifyeth not
 alone, but by þ help of workes, or þ fapth
 principallie, and the workes secundarily
 do iustify. This errour is suff cyētly shā-
 ken & cōfuted by the wordes of Paule,
 which be, wout workes, freely. To hold
 that fapth pcpayne to the knowledge of
 Chryst, & the workes of charite to iusti-
 fycapō. To say fapth cā not iustifie, by
 cause fapth is in þ vnderstādyng, & iust-
 yce in the wyl. The solucpō of this er-
 rour hangeth of the manifolde signify-
 cacyō of this worde fapth, which taken
 only for a knowledge is a qualite: But
 whē it is takē for an assent of þ pmyse
 of Chyri, so it is not a p̄lite but a relati-
 ō. To graūt þ our good workes be accep-
 ted of god of thesely, & not for fapthes.
 sake

A breke treatyse of faith, take forth of
the fathers & approued doctours,
which cōferme & asoꝛesayd
doctryne of faythe,

The distincyon,

Fayth, sayth s. Augustyn, is to thynke Aug. de p̄d̄t;
with an assent suche thinges as per sc̄d̄y.
teyn to the chrystē religio. Here thou se-
est that vnto faith not only þ knowledge
of the hystoꝛy is requyred, but an assēt.
Nowe to the chrystē religyō. pteyn che=
fy the p̄myses of Chryst, which beleued
make the chrysten religyō. The same s.
Augustyn also sayth, what is fayth but
to beleue that thou seest not? But the p
m̄ples of Chryst be such thynges as be
not sene but conceiued by fayth. Also in
his boke de fide ad Petrum. Faith, sayth
he, is þ begynnynge of mānes salua cyōn
without which no man can come to the
nombꝛe of the chylɔzen of god, without
which also al the lōboure of mā is vain
To this place opely testifyeth of what
sayth Austyn speaketh, of that no dout
which maketh vs the chylɔzen of god.
& that is, which conceyueth the p̄myses
of Chryst, & is assured to please god for
Chryst. If Austyn had ment onely of a
knowledge it sholde folow that al such
were soꝛthw. þ chylɔzē of god as know
the

August. sup
Joh̄em

Common places

the hyfloz of Chyſt although they be
led wth no inwarde moꝝo of mynde.

Effectes of fayth by doctours.

Aug. quest.
¶ 111.

August. where a stedfast fayth is not
there can be no ryghtwysenes. For the
ryghtwysle lyueth by fayth.

A L S O he saith. There is no riches, no
treasure, no substance of this world gre
ter, than is the catholyque fayth, which
saueth synful mē, lyghtneth & blynde. ac.

A L S O in his boke de natura & ge a
tia he saith. If chyſt dyed not freely, Er
go all mankynde can not be iustified &
redemed from the moste iuste pze of god
Also in an other place, fayth is the fyrste
thyng that make the soule subiecte to
god, afterwarde it gyueth pzeceptes of
lyuynge whiche kepte oure, hope is
confyrmed, charite nourished, and that
thyng begynneth to shyne whiche be
fore only was beleued.

Ambros. de
virginitate.

Saynt Ambrose, D fayth more plen
tuous & ryche then all treasures, more
stronge more sauynge than al physicyons.

Chrysost. sup
Math.

Chrysostome also sayd. Fayth is a
lampe, for as a lampe lyghteneth the
house, so fayth the soule.

Causes of fayth by fathers.

T H A scholemen make charite & cause
of faith, but & doctours & fathers of eve
churchs

churche be agaynst it. For saynt Austyn August. de
wyteth with open words, þæt sayth must agone. ca. i.
go before charite. Also Gregoꝝ sayth. Greg. vpon
Onles faith be fyꝛst had, we can in no Ezechiel.
wyle attayne to þæt spiritual loue, for cha-
rite goeth not before faith, but faith be-
foze charite. No mā cā loue þæt thig þæt he
beleueþ not, likewise as he cā not hope

THE moost auncient fathers be all a The partes
greeþ that sayth is one certayn moeyon of saythe. by
which loketh vpon the purples of Chꝛist doctours.
and assenteth to the same. It is but a
dream and a chynge forged of scolemē
to deuyde. sayth in sīdem for matam in-
fusa et acquisita, wchē wyched opīn-
ions wchē thei haue hadde to þæt same.

Of iustification. C.A.XXIII.

Iustification is a free imputacyō of re-
myssyō of synnes in Chꝛist whiche is
purchased by faith to the possessynge
or receyvyng of euerylastynge lyfe.

THE fyꝛst part of the distincyō is cer- Those of this
taine & proued by the thꝛd and fourth distincyō
chapt. to the Roma. where the apostle
sayth. But now wout the law the ryght
wylnes of god is manifest. Itē they be
iustified freely by his grace. &c. The idere
saunce is therefore gūe by faith þæt it may
be of grace. Itē a reward is not iudged
of

Common places.

Roma. iiii. a.

Roma. iiii. d.

Ioh. xi. vii. a.

Causes.

of fauour but of dutye: &c. Ephesians. ii.
ye be saued by grace thorough faith.
Nowe the imputacion is free bycause it
is accompted of fauour & not of dutye.
lyke as Dauid declareth the blessednes
of mā, vnto whome god ascribeth right
ousnes without dedes. The addycō of
remissyon of synnes declareth what is
ment by iustificacyon, & is to wryt remis-
sion of synnes. Nowe Christ is the yson
for whome such as beleue are released
of theyr synnes. Faith is & meane wher
by to purchase iustificacyō or forgyue-
nes of synnes bycause faith agreeth to
the pmyles of Christ accordyng to Pa-
sayng, we iudge therfore that a man is
iustified by faith. Euerlastyng lyfe is a
thing incydēt to iustificacyō which ne-
cessarily foloweth & iustified accordyng
to this texte. He & beleueth on hi hath
euerlastyng lyfe. Also this, As thou hast
gyuen him powre of every fleshe, & vnto
so many as thou hast gyue hym he may
gyue euerlastyng lyfe.

THE causes of iustificacyō be, & free al-
lowaūce iputacyō through & mercy and
fauour of god, & faith the obteyner of
mercy. These causes are very fauily sene
& beholden in the exemple of Abraham
y was iustified vnto whome forasmuch

as he gaue credit to the mercede, righteousness was accepted. These causes the apostle layeth as contraryes against duty, reward & mercede, which thinges the scholemē dreame to be the causes of iustification. Against whom & against their pdecessours p Pelagiās (Aug. dis- puteth very sharply, shewing many arguments p grace is not giue for our merites. Doubtes sayth is p cause of iustification, not bicause it is a qualite of worke in vs, but bicause it receyvethe p mercy promised in Christ.

Roma. iii. 5

August. de natura et gra-
tia,

Justification wherof we treat here, is not deuised in to ptes. for we speke here of iustification p is of valour before god, & that standeth in remission of synnes in the conscience. The iustice of the law apperteyneth to an other place, which only serued in p policy of Moses. Also the iustice of reason pteyneth not to this place which is wrought of reason by p fulfilling of honest worke.

Propartes de
Justificatione;

THE ppe effectes of iustification be remission of synnes, for hereunto we be iustified, p we might receyue remission of synnes. Also tranquillitie or peace of conscience bicause of the release of synnes. For being iustified by faith, we are at peace w god. Also to be sure we please

Effectes of
worke of ius-
tification.

Roma. v. 9

AD GOD

Common places

god, & that we be the chyldren of god.
 To know þ the holy gost is giue vs. To
 know we haue & shall haue euerslasting
 life. To be certeinly pswaded þ god re-
 gardeth vs. These & seblable effectes oʒ
 woʒkes of iustificacion appere openly
 in the Romains. foz yf we haue peace
 w^h we be iustified by fayth thʒoughe
 our loʒd Jesus Chʒist, we cā not be but
 certeynly pswaded þ we haue god our
 mercyful & good loʒd, þ we please god,
 that we be the sonnes of god, þ god ca-
 reth foz vs, not onely in tyme of welth
 but also in our very trouble & afflictio.
 And therfoze it foloweth i þ same cha-
 pitre, we reioice in hope of the glozy of
 god. Neyther do we so onely, but also
 we glozy in tribulacio. foz we know þ
 tribulacio bzigeeth paciēce, paciēce tri-
 al, trial bringeth hope, & hope maketh
 not ashamed, þ is to say is not cōfoun-
 ded oʒ wubteth, bicause the loue of god
 is shed abʒode in our hertes by the holye
 gost, which is giue vnto vs. &c. Itē a
 litle befoze, but god setteth foz the his
 loue þ he hath to vs foz as moch as while
 we were yet sinners Chʒist dyed foz vs
 moch moze thē now sith we ar iustified
 in his blode, we shal be saued frō wʒath
 thʒugh hi. foz if whē we were synners
 we

Roma. v. 2

Of iustificacion. lxxxliii.

We were made at one wth god by þ^e death
of his son, moche more now wth he we be
made at one shal be þ^eserued by his life.
Finally it is now þ^e lowest effect of iusti-
fication to work wel. for we be iustifi-
ed to wth good workes, as witnesseth Paul
to þ^e Ephe. saying: By grace ar ye made
safe though faythe, & that not of your
selves, for it is the gift of god & cometh
not of workes lest any mā hold boiste h^e
self. for we be his workmanship crea-
ted i Christ Jesu vnto good workes. Un-
doubtedly it were very profitable to driue
this effect ful oft i to the eares of þ^e hea-
rers of gods word, lest they be made y-
dle & careles, not declarig wth any good
workes þ^e they be iustified. Truly our
good workes please god, bicause they be
done of þ^e iustified which receiue Christ
by fayth, which Christ only recōcileth
vs to the father, & causeth that our wor-
kes please god.

Eph. ii.

CONTRARYE; to iustificac-
ion be these: To say with the schole-
men, iustificacyon signifyeth in vs
a qualitie or vertue, or infusionem
habitus. To saye iustificacyon is
partycular. To saye the causes of iu-
stificacyon be oure merites, workes,
or worthynesse. To saye with the Pe-

Contraries
to iustificacō
Scholomen;

Id. q.

lxxxliii.

Common places

**Meritū cōg-
rū et cōdignū.**

**Philoso-
phers:**

Roma. v. 8

lagiās, iustificaciō is gyuē of our me-
rites, & of nature. To say wth the schole
mē, & mē deserue iustificaciō ex merito
cōgruo oꝝ cōdigno. To say mē deserue
iustificacion actu elicito, doing & lieth
iⁿ the. That is to say, whē reaso beig so
ry foꝝ & sin, fetcheth out an act of louig
god oꝝ woꝝketh wel. To defend wth the
scholemē & philosophers the rightous-
nes of reaso against the rightousnes of
fayth, & to graūt wth the & we be recoun-
ted ryghtous befoꝝe god, foꝝ the rygh-
tousnes of reason. To say the fathers
were iustified by the law of nature, the
Jewes by the law of Moyses, & that we
chrystē mē be iustified by the law of the
gospel. To graūt & the iustificacion of
reaso of Moyses & of the gospell, do no-
thing differ. To graunt & contricion &
charite, is ynough to get iustificacion.
To interprete scripture falsely where
it saith we be iustified by faith, that is
as certeyn lewde p^{er}sons do interpte by
the hole doctrine of the chrysten religio
& so cōsequently by the law. To saye &
the cōsciēce may be otherwise pacified
then by fre iustificacion. To deny free
iustificacion by gods imputacion, con-
trary to the fourth chap. of Paule to &
Rom. To gloꝝy of iustificacion & ne-
ce

nevertheless to utter no good woꝝkes. To say iustificacio can stand oꝝ endure wth out the sequelle of good woꝝkes. To deny þ^e the preaching of iustificacion wth out þ^e final effect of good woꝝkes, is rote of al mischief.

Of hope. CA. XXIIII.

Hope is a certayne vndoubted a- Distinction
waytyng of the bileued saluacio
which is not sene, thꝛough paci-
ence in fayth.

BY hope saith Paul, we be saued, but Probations
hope if it be sene, is not hope, foꝝ þ^e a mā of the definiti-
seeth, why holde he hope the same, but cion.
yf the thing which we se not, we hope, Roma. viii. d
thē do we wth paciēce abyde foꝝ it. These
woꝝdes of þ^e apostle be a sufficient pꝛue
of the diffinitio, by which he wil þ^e such
as haue byleued the saluacio let foꝝ the
in Chꝛist, hold not doubt, but certeyn-
ly hope & abyde as a thyng inuisible wth
the fleshly eyes, & that by paciēce. I ad-
ded (in fayth) that þ^e holdest not think
þ^e hope can stande wthout fayth, foꝝ they
be thyngs anered, & the one cā not be seue
red fro the other, I so moch þ^e scripture
cōfōundeth many times fayth & hope to-
gither, as Psal. 77. the pphet saith. The
chilþzen þ^e shal be boꝝne, shal shew their
D. iij. childꝛē

Common places

Ephes. 2. 8

child: & þ they may put i god their hope. I praye you what other thinge here is hope the faith. This alliaunce of faith & hope is very wel expressed i the epytyle to the Ebz. where faith is defined to be a sure cōfidence of thinges not hoped for & a substance of thiges not sene. I adde furthermoze in the diffinitio these woordes (certein & vndoubted) to take away the opinion of suche triflers as think that hope may stand w a wauering mynde. For like as faith can not be w doubting as clerely appere by þ woordes of Paul in the temple of Abzahā: so likewise nei ther hope can be w doubtinge. For hoping is a sure p̄suation that þ shalt receiue those thinges which þ hast by the worde cōceyued by sayth, promised vnto the. Finally vnder the worde of saluacion, I cōp̄ise al those thinges which he promysed to suche as byleue in the word whether they be spiritual or corporal goodes, as wel in this life, as after this life: Al which thinges hope abideth & loketh for in faith certeyn and not doubtinge.

The causes of hope.

THE causes of hope be tholy ghost & faith. The holy gost is cause forasmuch as it is his gyfte, & he engēd̄reth it in vs witnessing Paul. hope is not ashamed, bicause

because the loue of god is shed abroad in our hartes by tholy ghost. Moreover þe holy ghost is the cause of hope, forasmuch as he helpeth our hope. For thapostle after he hath finished the argument þe maketh of hope out of the forsmall cause of saluaciō, for that he addeth likewise also þe spirite helpeth our infirmities. I make sayth the cause of hope, because of the gret affinitie betwene the. Sayth bileueth, hope abideth & waiteth for the thinges bileued, for that we hope þe god wil giue vs such thinges as he hath promised vnto vs by his worde, when we sayth we conceyue god & know þe he is merciful vnto vs in Christ.

THE object or mater wherby hope worketh, is the promise of gods mercy in al thinges promised. The prouoking cause to hope is the commandement of god. psal. 4. Offer ye a sacrifice of righteousness, and hope ye in the lord. Itē. psal. 146. The lord is very wel pleased in such as fear him, & in them which hope by his mercy.

There be no ptes of hope of which we here speke. for it is one certeyn motion or affection of minde, which abideth in a sure trust for the thinges promised by the worde, yet neuertheless hope hath an

Roma. v. a

Roma. viii. d

Partes
of hope.

Common places

an eye as wel the corporal as to þ spiritual promise, in þ we certeynly hope & beleue þ we be the childre of god, þ god wil kepe vs i faith, þ he wil kepe al his promises, & giue vs aft this life, life euer lasting. Also þ he will nozish defende & saue vs frō al enis & perils.

The effectes of hope,

The effectes of hope cheefly spring of þ things promised & beleued by faith. And bicause faith, iustificacion and hope be knit together thone to thother, they borrow diuers effectes & workes either of other. Now the promises be of. is. sondry thynges towards which hope also extendeth it selfe, & therfore also double effectes of hope may be gathered, some be gathered of the promise of thinges spiritual, & other some of þ promise of thinges tēporal. Effectes proceeding of the promise of spiritual thigs may be these. Certeynly to hope and be assured þ our synnes be released in Christ. Certainly to hope þ we be the sonnes of god. To hope certeynly þ god is merciful vnto vs. To hope verily þ god wil preserve vs i faith, þ he wil increase it vnto vs & furnish the same w spiritual gyftes: w sure hope to loke after this lyfe for lyfe euerlasting. Therfore Paul & the rest of thapostles, yea & Christ him self going

going about to cōfort the godly psons
against the flāndres of the crosse vseth
none other argumēt thē þ is takē forth
of the hope of þ lyfe to come. He þ shal
cōtinue (sayth Chzist) vntil the end shal
be saued. Paul likewise sayth, we be sa-
ned by hope. Also euery creature loketh
for deliuerāce. Item to the Philippiāz
he sayth: Our cōuersacion is in heuen
frō whens also we lōke for a sauour.

Roma. viii.
Philip. iiii.

To be thort, godly psons can haue no
greater solace in al their afflictions thē
the hope of the life to come. The worz
also & effect of hope, is to stey the godly
psons þ they wōt shrink frō þ troueth
according to the psalme. He þ trusteth
in þ lord as þ mount of Sio, shal not be
remoued for euer. Itē not to make a sha-
med according to Paules saying: hope
maketh not ashamed, that is, it suffreth
not a man to perishe, ne the cōscience to
doubt of the promise or fauour of god.

psal. xxi.
Roma. v. d

In tribulaciō to lift by the cōscience þ
it fal not i to dispayre, but rather glo-
ry in the crosse of Chzist, according to
Paules saying, we glory in the hope of
the praise þ shal be giuē of god, neither
do we so only, but also we glory in tri-
bulaciō. To make vs in aduersitie cast
our trust vpo the lord only, according
to

Roma. v. a

Common places

psal. lvi.

Sapient. ill.

psal. xxiill.

**Contraries
to hope and
heresyes.
Thomas de
Aquino.**

to the saying of the pphet, vnder þ tha
dow of thy wiges I þal trust. To make
mē Imortal, accozding to the saying of
the wise mā, the hope of the holy psons
is ful of Imortalitie. To indow vs w
the true fear of god. For they (saith the
pphet) þ fear þ lord, þal trust i hi. To
be a sure signe of saluacion. Ro. v. By
hope we be saued. To make vs blessed
for blessed is he, saythe Dauid, whiche
trusteth in hi. To make vs fear the ma
lice of mē. psal. ss. I þal trust in god, &
þal not fear what mā do vnto me. Now
thesectes of hope pceding of the pmise
of tēporal thigs be these. To hope sure
ly þ god will tēre vs. To hope surely
þ god wil gouerne vs. To hope surely
that god wil defēde vs against all euils,
as wel inward as outwarde. sēblable
effectes be yet many i scriptures, & they
arise for the most pte of the pmisses an
nered to the first cōmaūdemēt wherin
god pmisseth to be our god.

Cōtraries to hope, be these. To saye
hope is of thiges plet, against. Paul Ro.
8. hope if it be sene is not hope. To be
fine w Thomas þ scholēmā, to be a cer
teyn expectaciō of the blesse to come, cō
ming of grace & our merites, which defi
nitiō is strary to it self, for if hope be
a sure

a sure expectatiō, ergo it can not be of our merites, for they cā neuer make hope to be sure. Also if it be of grace, then is it not of our merites. Itē to say hope cā stād wout sayth. To say hope can stād w doubting, against the nature of true sayth, whiche is the cause of hope. To graūt p̄ true & certein hope is our owne worke. To deny p̄ the p̄p̄r bu- synes of hope is vpo the p̄mise of gods mercy. To say w Thomas p̄ scholemā *Scole men,* p̄ hope can not stand wout our merites & that if the merites be away, it is not hope, but a p̄lūptiō. To say hope is no tōmaundemēt of god. This errour maketh mē slouthful & negligent in hope. To say hope can stande wout the true feare of god, against p̄ prophet: They p̄ feare the lord shal trust in hi. To say that hope iustificieth, bicause in scriptu- res hope & sayth be cōfounded. I graūt they be cōfounded, but yet w such a dif- ference that sayth remaine as cause of hope, and wherevnto the scripture im- puteth iustificacion, but hope is the-
fect, & a thyng annexed vnto faith. To saye the hope of the wycked shal ones be p̄ofytable and auaylable vnto thē, contrarype to the sayinge of the wyse man. The hope of the wycked shal pe-
rish *Prou. x.*

Common places.

Prou.

rich. Also in þ booke of wisdom, it is well
 set. The hope of þ vngodly is lyke a dry
 thistle flour, that is blowē away w the
 wind, it is like thyn some þ is scatred
 abroad w the wynde, & lyke the smoke
 which is dyspyd here & there w winde
 and as the remēbrance of a straunger
 that taryeth for a day, and then depa-
 rtyth. &c.

Of loue towardes god CA. XXV.

Definition.

Loue towardes god, is wherby we
 loue hym agayne, which fyrst la-
 ued vs in his son.

Probacion.
 1. Jo. iiii. b

John i his epistle alloweth this defi-
 nitio w these wordes: we loue god be-
 cause he loued vs, & sent his son to be a
 sacrifice for our synnes.

Causes.

THE causes of our loue towardes god
 be these, tholy ghost whose gyft it is, &
 which moueth the hert to loue god. 3c
 the loue of god w which god loued vs
 fyrst, & also sayth, which conceyued and
 knoweth the loue of god towardes vs
 which knowē forthw sp:igeth by our
 loue towardes god.

Properties.

This loue is not diuided in ptes, for it
 is one certeyn mocion or zele towardes
 god, wherby god is loued for him self,

as

Of loue towardes god. lxxxix.

as S. Augustine sayth.

The effect of this loue be knowe by þ
if. cōmaundement, which treateth of þ
outward worþshipp of god, engēdred of
our great zeale charite & loue þ we bear
towardes god, which of it self pteineth
to the fyrst cōmaundemēt, wherein is re
quyred also the louing of god as an in
ward worþshipp. for besyde sayth, feare
also & loue be referred to the first com
maundemēt : So then the effectes of loue
towardes god be these : To feare god
for feare, sayth & loue, be thinges knye
together, & can not wel be plucked one
fro an other. But this effect procedeth
only of the fyrst cōmaundement. The
rest þ folow come forth of the seconde
cōmaundemēt for the most pte. Itē not
to abuse þ name of god. Desyrouly to
heare the worde of god. To cal on god
in necessitie. To aske helpe of god. To
preche his word. To cōfesse his name.
To rendre thākes to god. To obey god
To worþshipp, to magnify, to prayse, to
glozifye god. Also to be a signe of the
knowlege of god, accoꝝding to þ sayng
of Johā : who so euer loueth is boꝝn of
god, & knoweth god. To worke þ loue of
þ neighbour, for he þ loueth god of his
owne accoꝝde also wil his loue neigh
bour,

The effectes of
worke of
loue,

1. Joh. iiii. d

Common places

Josue. xxiij.

Ecc. lvi. b

Roma. viii. b

**Contraries to
the loue to:
wardes god.**

hour. To be a signe þ we haue faith. For
where so euer þ loue of god the effect is,
there must needs be also faith the cause
wherfore these & seblable effect; towar
des god, belong to such only as bylene,
& haue alreedy receiued & knowe god by
faith, & which alreedy haue felt þ mercy
& loue of god. Josue aft lōg reberſal of
the benefices of gods mercy & loue, ste
reth the people againe on their behalfe
to loue God: So we rede þ Dauid the
king w his hole hert praised & loued hi
that had made hi, & therfore he brasseth
forth i to loue, praifes & thākes giuing:
so also S. Paul, being assured of þ loue
of god towardeſ hi, hopeth again that
he ſhal waynquish al euils. for he saith:
In al these thinges we ouercome strōgly
thzugh his help that loued vs, for I am
sure, that neither deeth, neither life, nei
ther aungels, neither rule, neyther po
wer, neither thinges pset, neither thinges
to come, neither heigth, neither lowth,
neither any other creature, shall be ha
ble to seuer vs frō þ loue of god, which
is in Chriſt Iesus our lord.

Contraries to þ loue towardeſ god be
these. To say our loue towardeſ god go
eth befoze his luoe towardeſ vs. for so
some men wil, þ we shold begyn at our
loue,

Of loue towardes god. xc.

loue, so that we by louing god, might a-
gayne be loued of him. To say charite
can stande wout fayth or knowlege of
god going befoze. To say our loue to-
wardes god ariseth whē we begin to do
wel, although as yet we haue not fayth.
To deny tholy ghost to be cause of our
loue towardes god. To say god oughte
to be loued of vs for any other thig thē
for hi self, that is, for the loue wherw
he fyndeth vs. Forasmuch as þe loue
of god is the cause prouoking vs to loue
him again. To graunt þe our loue or cha-
rite towardes god iustificieth vs, contra-
ry to scripture, which assigneth iustifi-
cation only to fayth as ppe cause of þe
same. To say þe in this worlde we may
haue so gret loue towardes god, as that
be sufficiēt to be pleded and layd to the
iudgemēt of god for our sinnes. To say
our loue towardes god maye stande w
distrust or feare, contrary to the place
of Iohn the fynd epistle where he saith . **Jo. iiii. 8**
feare is not in loue. but perfyte loue
casteth out al feare. for feare hath vera-
cyon, he that feareth is not perfyte in
loue. Undoubtedly this feare may wel
be called a seruile feare, bicause it is not
coupled with faythe. To saye the loue
towardes god is the executiō of þe lawe,
and

Common places.

and therfore iustifieth. To which et-
 your I answer. Albeit loue towardes
 god is the execution of the law, it fol-
 loweth not therfore it is in our power to
 fulfil this loue in such sort þ it may sa-
 tisfie the lawe.

Of loue towardes the neygh-
 bour. CA.XXVI.

Distinccion.

Loue towardes the neyghboure is
 wherby the neyghboure is holpen
 by þ cōmaūdemēt of god, & which
 is the frute, hād may be of alley to faith
 which cā not be away where true faith
 is present.

Probacion

That þ neyghboure is to be holpen by
 gods cōmaūdemēt, the very tables of þ
 10. cōmaūdemēt, yue sufficiētly. And a
 gayn how greatly god is plesed w this
 loue of the neyghboure, of which he haeth
 also gūe cōmaūdemēt, it may be este-
 med by this, þ oftentymes in scripture
 god pferreth it before his own honour
 as by his pphet Esaiē he declareth exp-
 ly vnto vs sayig. Wste me no more ob-
 laciōs, for it is but lost labour. I ab-
 horre your incense, &c. Cease frō doing
 of enils & violēce, lerne to do right ap-
 ply your selues to equitie, deliuer þ op-
 pressed, help the fatherles to his right.

Clar. 1. d

defende

*gem zenisit... se p n s...
 catibz libe...
 marzen 10
 ...*

Of loue to the neigh. xcl.

Defend the widow. &c. Also the same p-
phet: Behold, whē ye fast your lust re-
mayneth stil. for ye do no lesse violence
to your betters. &c. Sholde þ be called
fastig. or a day þ pleaseþ þ lord. This
fastig saich the lord pleaseþ not me, tyl
the tyme be þ lose hi out of bōdage þ is
in thy dasiger, til þ breake þ oth of wic-
ked bargains, til þ let the oppressed go
fre, & take frō thē al maner of burthes.
Dele thy bred to the hōgry, & bring the
poze fatherles home i to thy house, whē
þ seeſt the naked couer hi. &c. To this ac-
cordeth Chriſt ſaying, wherfore whē þ
offreſt thy gyft at the altē, & there re-
membreſt that thy brother hath ought a-
gainſt the, leue there thy offering before
the altē, & go thy way, be firſt made at
one w thy brother, & then come & offre
thy gyft. Now þ loue is the frute, hand
mayd & alley of ſayth it is playne by þ
mutual & neceſſarye clenig together w
which the cauſes & effectz be coupled w
in thē ſelues. Also bicauſe loue pleaſeth
not god wout ſayth which only cauſeth
our workes to be wel taken w god, ac-
cording to Paul, what ſo euer is not of
ſayth is ſyn. Also it is ipſſible to pleaſe
god wout ſayth. Now it is not all one
thing w the chriſtians & w the heethens.

Clare. lxxxii.

mb. ll. qm
mip. l. l. be
t. d. w. y.

Math. v. d.

Roma. xliii. v.

Justiciarius

whose

Chryſoſt. ſup. q. t. ſayth. i. ch. x. v.
i. ſayth. l. i. v. i. ſayth. l. i. v. i. ſayth. l. i. v. i.
i. ſayth. l. i. v. i. ſayth. l. i. v. i. ſayth. l. i. v. i.
i. ſayth. l. i. v. i. ſayth. l. i. v. i. ſayth. l. i. v. i.

Common places

Suche as
will be iusti-
fied by theyr
workes.

Math. v. 8

1. Corin. xiii. a

Jacob. ii. c

Math. ii. d.

whose good workes these vnhamfast
workmen do obiect against vs, for þ he-
thes pson haue workes of charite wout
faith, the christe me w sayeth, but howe
moch the charite of the christiā is diffre
fro charite of the hethes declareth suf-
ficiēly Christ, where he discerneth the
loue of gētiles or infidels fro the loue
of the christen bileuers, which pleasech
god. for we can not loue according to
therēple of the heuēly father, þ we may
be his children & perfect psons, onlesse
we haue faith which getteth christ who
afterwarde giueth the holy ghost, he fi-
nally maketh by renuinge our hertes &
creating in the new motions vs apte &
mete to performe such loue as pleasech
god, & which maketh vs his sonnes and
perfect, like as he is pfect. Finally þ loue
to the presence of sayth is alwayes re-
quyred this text of Paul teacheth. Al-
though I had al faith so þ I could moue
mountaynes out of theyr places & yet
had not charite I were nothinge. Also
this of James. faythe wout workes is
deed. Many examples also in scripture
be set forth which declare charite neces-
sarily to folowe sayth. The wyse men
com fro the east to Christ they worship
him. This is a work of faith, They ope-

ad iustitiam religionis et non ad gloriam
signa sua

Effectus amoris in paruo dilectionem. et in
magno uerum. et in ultimo alio dilectionem. et in
extremo. et in ultimo. et in ultimo. et in ultimo.

Of loue to the neigh. xcl.

they; treasures & offre vnto him giste
golde, frankensence & myrr, this is
wozke of charitie or loue. Also after
Peters wyues mother was restored a
gayne by Chzist vnto her helth (whiche
thing could not be done wout faith) she
began to minstre & to serue Chzist and
his disciples, which thing procedeth of
loue.

Math. viii. b.

Mar. i. c.

Lus. iiii. c.

THE causes of loue towar des þ ney Causes;
houe be the holy ghost & sayth. The ho-
ly ghost, because it is his gyft, for he cau-
seth loue to prede of a pure herte, good
conscience, and sayth vnfayned. For of
this loue we meane here. furthermore
healinge or sanacion is the gyfte of the
holye ghost, & therfore also charite to-
war des the neyghbour is the gyft of þ
holye ghost. For al gyftes be giue to the
hse & behoue of the neyghbour, whiche
by a general terme charite compriseth.
Saythe is cause of loue towar des the
neyghbour in that it seleth Chzist who
beyng felte and gotten by saythe, gy-
ueth the holye ghost, he createth in vs
newe mocions of hert mete and apte to
exerceise the true charitie that pleasech
god. To these two causes maye be ad-
ded also the loue that we beare to god.
For he that loueth God, can not but

1. cor. iiii. d.

D. G. Ioue

Common places

loue his neybour: Also a puous cause
 to þ loue of þ neybour is þ we know
 it to be þ cōmaūdemēt of god accordig
 to the saying of Chriſt: I giue vnto you
 a new cōmaūdemēt þ ye loue together.
 Also his diſciple Johā teſtifieth þ ſame
 ſaying: this is his cōmaūdemēt þ we
 hyleue on his ſon Jeſus Chryſt, & loue
 one an other as he gaue cōmaūdemēt.
 S. Aug. vpd̄ the ſayd place of Chriſt, I
 gyue you a new cōmaūdemēt writeth
 thus. he þ loueth god, can not deſpiſe þ
 cōmaūdemēt þ he ſhold loue his neygh
 bour. Also Greg. writeth: bicauſe ther
 be. ii. cōmaūdemētes of charite, the one
 of god, the other of the neyghbour, by þ
 loue of god is gedred the loue of þ ney
 bour, & by the loue of the neyghbour is
 nourifhed the loue of god. And he þ re
 gardeth not to loue god, þ ſame can not
 pfitly loue his neyghbour. The ſormal
 cauſe of louig þ neyghbour is ſet forth
 vnto vs by Chriſt, where he willet̄ vs
 to declare þ work̄s of charite vpd̄ our
 neyghbour, wout any reſpect of the cir
 cūſtances, as of the time, pſon, place, &
 ſuch like, accordig to therēple of the
 heuēly father, which maketh his ſun to
 ariſe on the euil, & on the good, þ is to
 ſay, which indifferētly diſpeth his be
 nefytes

Jo. xiii. d.
 I. Johan. i. d

Greg. lib. vii.
 Moral.

Math. v. g.
 Luc. vi. d

O f loue to the neigh. xciii.

nefites vpon all, neyther loketh he for kindnes on their behalves to w^ho he doo good vnto. This cause of p^rtru loue is also exp^ressed by Paul where he saith p^r 1. Timot. 1. b^e thende of the cōmaundemēt is loue that cōmeth of a pure hert of a good p^rsciēce and of fayth vnfeyned.

ONE single thing is this loue p^r we Partes now treat of, euē a zeile toward p^rneighbour cōmīg of a pure hert, w^ha testimo-ny o^r declaracion of outward wo^rkes. Againste this, scrypture setteth feyned loue forbydden to the godly, whiche is done w^hout faith & sty^ring of tholy go^st & app^rop^riate to dissemblers o^r hypocrites, whiche though it outwardly glistereth w^h glo^rious wo^rks, yet w^hout faith it pleaseth not god.

AN hepe of the effectes hereof reciteth Effectes o^r of Paul. 1. Cor. 13. & Ro. 12. that is to wete tyces of this these: To be paciēt, louing, not enuy. charite. ous, not foule mouthed, not hault, not p^rsumptuous, not seking his owne, not redy to anger, not thinking euil, not reioyng in wickednes, but ioyng iⁿ the t^routh, bearing all thynges, bilouing al thynges, hopynge all thynges. Item to edifie & p^rofyt the neighbour. 1. Cor. 8. To rule al gistes. 1. Cor. 12. Now forth of the. 12. chap. to the Ro. be takē these

N. iij. wo^rkes

Common places

Workes. To puent one an other in gy-
 ping honour. To help the necessities of
 the godly. To be redy to harbour. To
 speke wel of psecuters. To ioy w them
 that ioy. To wepe w them þ wepe. To
 lay downe the hault mynde. To make
 him selfe egal w thē of the lower sorte.
 Not to reacquite euil for euil. These ef-
 fectes & seblable may be generally com-
 prised vnder the tere of Paul. Charite
 worketh not euil. To the foresaid wor-
 kes, these also may be added. To acco-
 plish the law of christ, I mean of loulg
 the neyg'bour. To couer a multitude
 of sines. 1. Pe. 4. To be a tokē of light
 receyued. For he þ sayth he is in lyghte
 (sayth I. Iohn) & hateth his bzother, is
 yet darknes, but he þ loueth his bzother
 continueth in light. To be a witnes of þ
 true sayth. For charite as effect witnes
 setteth of faith & true cause. To be a signe
 of iustificaciō receiued. For to this pur-
 pose we be iustified þ we shold do good
 workes, vnder which be cōpyled also
 the workes of charite. Of this effect spe-
 keth James, wher ye saith. Wā his faith
 saue hi? as who shold say, iustificaciō
 can not stand ne endure where the effect
 of faith be lacking.

N O V V al these said effectes of cha-
 rite

Roma. x.
 Gala. vi. a

I. Jo. ii. b.

Jacob. ii. c.

Jacob. ii. c.

O floue to the neigh. xliiii.

Life must be directed to the forme afore
said, of whiche I spake in the causes of
charite, & is to wete, to exercise the ac-
cordig to the temple of the heuēly father
not only vpon the christen psons (which
neuertheles oughe cheefly to be done ac-
cordig to Paul which sayth: while we Gal. 6.3
haue time let vs worke good towards
al mē, but i especial towards the which
are of the household of faith) but rather
indifferently, vpon good & euil, wout al
maner respecte. The worlde bicause it
exerciseth not the workes of charite &
loue, according to the temple of the he-
uēly father, therefore it neuer loueth
truely, so that the loue of it can please
god.

Contraries to charite towards the Contraries
neighbour be these. To graūt & loue of
& neighbour is not a gift of holy gost.
To say sayth sprigeth of charite, & not
charite of faith. To say & true loue of
the neighbour may stande wout faith.
To say loue of the neighbour pleasech
god wout faith. To hold that the wor-
kes of charite which good mē do differ
nothing fro the workes of charite whi-
che the euill mē & hypocrites do. I an-
swere. They differ nothyng as perty-
ning to the outwarde syght, but as per-
teyning

Common places.

teinſg to the cauſes of which ſe woꝝkes
 of either pcede, they do not a litle differ
 alſo i thacceptaſce of god, i ſe god alow
 eth the one, & diſaloweth thother. To
 ſay ſe the true loue of ſe neyghbour whi
 che pcedeth of a pure hert, good ſci-
 ence & faith vnſayned, is our own woꝝk
 To hold ſe the loue of ſe neyghbour ſpzi
 geth not ſo greatly of ſayth as of a co-
 ſtinual vſe & cuſtomablenes like as tho-
 ther vertues do, as by oftentimes doing
 iuſtly we be made iuſt pſons, w oftē do
 ing wel we be made good. ſo w oftē lo-
 uing, we get vs an habite oꝝ hauour of
 loue. This errour in thiges ciuil is to
 be boꝝne, but i the charite oꝝ loue of the
 neyghbour it is a miſcheuous errour,
 foꝝasmoch as it vtterly ouerwhelmeth
 the cauſes of loue towardeſ the neygh-
 bour. To ſay a reſpect is to be had of ſe
 circūſtaſces, as of the places, pſōs, time
 & ſo foꝝthe, & that ſe ſe vpo whom ſe ex-
 tendeth thy charite, whether vpon thy
 frendes oꝝ enemies, chꝛiſtēs oꝝ not chꝛi-
 ſtēs. This errour is cōtrary to ſe foꝝme
 of loue towardeſ the neyghbour, which
 ought to be directed accoꝝdig to the ex-
 ample of the heuenlye father, as befoꝝe is
 ſaid. They be hethen ſayings ſe bid vs
 haue diſcrecion & reſpect in the exerciſe
of

Math. v. g.
 Luc. vi. c.

Of loue to the neigh. xcy.

of charitable woꝝkes. Itē to say chari-
te is a gift of nature, and is therfoꝛe in
our powers to exercise a pfect loue and
charite. To which errour I make this
answere. Albeit it be the law of nature
to loue the neighbour, yet it foloweth
not þ the pfect & ful executiō of þ same
is in our powers now after the fall of
Adā. foz who dare at this day gloꝝy þ
such charite is i vs as pcedeth of a pure
hert good cōscience & sayth vnfayned.
Itē to say þ charite towardes the neigh-
bour is pfect, so þ the outward dedes be
p sent, although pure affectiōs & cōsen-
ting to the outward dedes be not there.
This errour is agaiſt the foꝛme of cha-
rite þ i. Paul pſcribeth where he sayth
that charite oꝛ loue is the end of the cō-
maundemēt cōming of a pure hert, of a
good cōsciēce & of faith vnfayned. To
hold þ charite oꝛ loue towardes þ neigh-
bour doth iustifie, bicause Paul calleth
it the end of the cōmaundement. This
errour is sone answered, foz I graunt
that charite is the ende of the cōmaun-
demēt, of which thiges no mā doubteth
But the cōtrouersye & question at this
day is whether þ charite which is thed
of the cōmaundement be in our powers
so that we can execute the same pfectly
that

11 Timothy. 1. 6

1. Timothy. 1. 6

Common places

that is, of a pure hert, good science & vn-
fayned faith, which pfect executiō of
law of charite, forasmoch as it is not
in our powers, as euery mā's science cā
beare witnesse, surely our charitie can
not iustifie, which neuertheles shold in-
de iustifie vs if we were habile truly &
pfectly to accomplish & pforme & same.
And therfore christ bicause he pformed
it of a pure hert good cōscience & faith
vnfayned did satisfie the law cōcernig
charite eue to ryghtousnes. Moreover
these reasons ensuing do pue & the cha-
rite of the neighbour iustificeth not.

Reasons that
charite iustify-
feth not.

- i. Charite is the effect of faith, Ergo it cā
not run before & cause. Therfore sayth
iustificeth, & not charite.
- ii. THE obiect of sayth, & is to say, the
mat wherbpō sayth worketh, is & mer-
cy or grace promised, but & obiect of cha-
rite is & neighbour. Ergo charite bicause
of the cōtrary obiects can not iustifie.
- iii. S. Paul where as in the epistle to the
Ro. & also to the Cor. he rekeneth vp i
maner al the effectes of charite, yet ma-
keth no mēcion of iustificaciō, which &
papistes appoint vnto charite as her p-
prie effect, Ergo. &c.
- iiii. THE pprie end of & works of charite
is & good mē by the shold declare to the
world

Of good workes. xcvi.

World þ they be iustified, & for þ frāke
e fre iustificaciō shold agayn on theyr
behalfe them the selues louing & thāke-
ful, Ergo thende of charite can not be
iustificacion.

IT is also contrary to this doctrine:
To maynteyne that the true fayth can
stande or endure without charitie, whi
che errour is very strongly impugned
of Iohn in his epistle. To say the loue (I. Joh. I. ad
of the neyghbour dothe iustifie lesse p:
cipally, and fayth moze p:
cipally.

Of good workes. CA.

XXVII.

GOOD workes which god hath **Disynctes**
cōmaunded in the decalogie or .x.
cōmaundementes, conteyning the
true worthyp of god, set forth to glori-
fy god, and spred his glory abrode, and
that by them suche as bileue not, might
be allured to receyue the worde, and
praise god.

THAT good workes be onely the **Prose of this**
preceptes of the decalogie or ten com- **distinction**
maundementes, no man can denye, as
well by cause the decalogie is the dy-
naunce of god, as by cause vnto it all
good workes whiche please god maye
be

Common places.

Roma. xliii. b

Papistes.

Why the pre-
ceptes of the
decalogie be
called good
wozkes.

be reduced. And forasmuch as there be
of the decalogie two tables, the first te
ching what we owe ppzely to god, the
secod what to our neighbour, therfore
of necessite there be two maner of wo-
zkes, some be spiritual to wardes god, &
some outward & politike to wardes þ
neighbour, these wout the spūal be no-
thing wozth, ne pleasūt to god. for the
spiritual cōmandemētes of the former
table, be the causes for which the out-
ward & ciuil wozk to wardes the neigh-
bour do please god, accoꝝdinge to þ of
Paul, what so euer is not of faith is sin,
wherfore it agreeth very euil to say as
the papistes say, þ only the ciuil oz out-
ward wozkes be good wozkes lithēs þ
same for the displeasance in the eyes of
god be vnacceptable & vntōkful onles
faith be ioyned therwnto, which only
maketh our wozkes wel taken of god.
Now the pceptes of the decalogie oz .x.
cōmandemētes be called good wozkes
not by cause they iustifye, but by cause
they be done of the good, & of such as be
iustified, & by cause god hath oz deyned
thē. Certes, the .x. cōmandemēt; steyne
þ tru wozship of god bicause they teach
aswel the inward as the outward woz-
ship of god, & bicause they be onely ac-
cepta-

ceptable to god. The preceptes of mē i the
mater of religiō we cal not good wor-
kes bicause they tech not þ tru worþship
of god: wherfoze also þ pphet E saie dā
neth humane oꝝ dinācs as to be takē foꝝ
the true worþship of god where he saith
This people appcheth vnto me w their
mouth & worþship me w their lipps, but
their hert is far frō me, but they wor-
ship me in vayne, teching doctrines the
cōmaūdemētes of mē. The reaso herof
is bicause mēs oꝝ dinaūces be not þ true
worþship of god, which neuertheles the
ypocrites held foꝝ the true worþship of
god, & trary to the tables. And foꝝ this
falle worþships sake which is appoited
by the cōmaūdemētes & workes of mē,
euē sithēs the beginning of the worlde
there haue ben debate bitwen the godly
& vngodly p̄sōs. This falle worþship of
god was the cause why Abel was slaine
whiche w saythe offered his sacrifices
where as Cain did hang i the outward
sacrifice & worke only. Also all the p-
phetes foꝝ this falle worþships sake suf-
fred psecucion. Foꝝ they called awaye
the childꝛē of Israel frō mēs oꝝ dinaū-
ces & frō the vntrue worþship of god vn-
to the preceptes of god, & vnto his true
worþship. Therfoze also at this daye it
is no

Clayr. xxi. d
Math. xv. b
Mar. vii. a

Gene. iii. d

Common places

The answer
to an objectiō
that might be
made

Math. v. 3

Mat. x. 9

Isa. xl.

1 Pet. ii. 9

is no meruaile though we cā not be al-
lowed ne brooked amōgs these iustify-
ers of woꝝkes in þ̄ we cal the away frō
the vntrue woꝝship of god which they
set vp of theyꝝ owne authoritie wout
gods woꝝd. But lest som of the wolde
say þ̄ the decalogie oꝝ tables of Moles
p̄teyn not to vs chriſten men, but þ̄ the
woꝝkes diuysed by byſſhops of Rome
haue ſucceded in their place to the true
ſeruice & woꝝhypp of god, let the heare
what Chriſt ſaith. I came not (ſaith he)
to loſe the law, þ̄ is, to teche other woꝝ-
kes cōmaūded in the law oꝝ any other
woꝝship of god, but to fulfil the lawe.
Alſo whē he was demaūded of a yonge
mā ꝑcernig good woꝝkes neceſſary foꝝ
thobteynig of euerlaſtig life, he anſwe-
red of woꝝkes cōmaūded by the lawe
whiċh techeth the true woꝝship of god
foꝝasmuch as it requyꝝeth faith, feare,
& loue of god, as an inward & ſpiritual
woꝝship like as god hi ſelf is a ſpīrite.
Theffectes of good woꝝkes be euerye
where ſet foꝝth i þ̄ ſcripture. Eſai ſaith
we be the plāting of the loꝝd to gloꝝify
god. Alſo the ꝑhet ſayth: Oſſe to god
the ſacrificē of praīſe & cal on me and þ̄
ſhalt gloꝝify me. Alſo thapoſtle Peter
ſayth, Derely beloued I beſeche you as
ſtrañgers

Of good workes. xcviii.

strangers & pylgrims absteyn fro fleshly lustes which fight against the soule & so ye haue honest querelacio amonges the heathen & they which backbite you as euil doers, may se your good workes & prayse god in the day of visitacio. Finally, Chryste saythe, so let your lyght shyne before me, that they may se your good workes, & glorify your father which he is in heuens.

Math. v. b

TH E causes of good workes be tholy ghost & sayth. To these may be added also & loue towarde god. For he that with faith knoweth & loueth god without doubt also wil feare god, wil magnifie his name, wil gladly hear & lerne his word, wil loue his neyghbour, & in his nede help him.

Causes of good workes

THoly gost is cause of good workes forasmuch as he moueth hertes to good workes, & geuereth in the new moecies pueniēt to & doinge of good workes & please god. Faith is & cause of good workes, bicause before faith our workes be not wel take of god. For faith getteth vnto it chryst for whose only sake our workes do please god. And Chryst thus gotten by faith giueth tholy gost & renewer of our hertes to make our workes accepted of god: for this cause good workes be called

Gala. 2

of

Common places

of Paul the workes of the spirit.

Gala. v. c. d
Inuitatio
ous of pro
uokings.

Delachon in his comō places reher
 seth. iiii. pūoking causes to good wor
 kes. Necessite, bicause faith ought to en
 crease in vs w p̄tinal exercises i pray
 er, in repentances, i tribulaciōs. Digni
 tie, bicause our good workes although
 they haue moche impfection in thē yet
 they p̄tein to ꝑ glozy of god, & therefore
 in scripture they be called sacrifices of
 praise. Authoritie, bicause tholy gost is
 ꝑ author & worker of thē & whose gift
 they be, w which also he adourneth the
 churche, to thintent the glozy of god
 might be the further spred abroad and
 knowē. Rewarbes, bicause vnto good
 workes in the godly p̄sons aswel spiri
 tual as corporal rewardes be set forth
 and promised.

The formall
causes of
good workes

THE formal cause of good workes is
 fetched forth of fayth wout which our
 good workes, nether can be truly done
 neither to please god. Christ i Mathew
 p̄scribeth a forme of exercisyng good
 workes w which the neighbour is hol
 pen, accoꝝdig to therēple of the heuēly
 father, be you merciful euen as your fa
 ther is merciful.

Math. v.
Luc. vi.

Wayes of
good workes

Accoꝝdig to ꝑ diuersite & subzines of
 good workes, some may be called of a
 ffrst

first table, which do execute þ true wor-
ship of god as wel inwarde as outward
some be of the second table which do exe-
cute outward & tempoꝛall workes to-
wardes the neighbour. But these can
not perfectly be done, onlesse the workes
of the first table go before.

The finall effectes of good workes, &
principall be these, To raise vp, to exer-
cise, to confirme sayth, for without ther
excise of workes, sayth can not stand. By
ther perteyne such places of scripture, as
prouoke vs to go forward in good wor-
kes, as Paul to the Phillippians, This
I desire, that your loue maye increase
more and more in knowlege, & in al vn-
derstanding. &c. Likewyse to þ collos. he
writteyth. Being fruitful in all good wor-
kes. Itē to the Galath. he saith. Let vs
not be weary of well doinge. Itē neither
hoꝛemongers, neither worshippinges of
images. &c. shal inherite the kingdome of
god. Whiche places & seblable declared,
that sayth can not endure without wor-
kes, wherfore like as wth pl workes sayth
is quenched, so vndoubtedly with good
workes it is styꝛed vp, exercised, and con-
firmed. To be asigne of iustification re-
ceyued. For this purpose we be iustified,
we shold worke wel as, testifieth þ hole

Scripture

Philip. 1. 12

Coloss. 1. 10

Gala. 5. 22

1. Timo. 4. 1

Common places.

**1. Pet. ii.
2. Path. v.**

James. ii. 8

Jaco. ii. 8

Luc. xii.

Ninth chapter to the Romaynes wherof
the som is, that now we, sithens we be iustifi-
fied by faith, we sholde worke wel. To
give thanks to good workes for the be-
nefites receyued i Christ, for which cause
also they be called sacrifice of laude.
To sterve other to beleue the gospel, and
glozifye god. To glozifye god, for as re-
cordeth the pphet Eloy, we be the gras-
tunge of the laude to glozifye god. Item
psal. xli. offre to god a sacrifice, of praise
and call on me, and I shall deliuer the
and thou shalt glozifye me. To be testy-
monies of the true sayth, therefore Ja-
mes saith. Shew me thy faith of thy de-
des, and I wyll shewe the my sayth by
my dedes. Also Christ saith by thei frute
ye shall knowe thei, albeit this text
seemeth to go an other way. To make
faith quick & lively, for as James saith
faith without workes is dead. To be signes
in oure conscience that we be imperfite
workes, accordynge to the wordes of
Christ, wher we haue done altogether, yet
say we be vnproffitable seruantes, & we
ought to do, we haue done. After these
effectes of good workes, there be yet a-
nother which be gathered of the rewardes
& be prynced i scriptures for good wor-
kes. And forasmuch as the rewardes pro-
myssed to good workes be of two sortes

Therefore also the effectes which do arise of
 them, be of two sortes, some pertaine to
 spirituall goodes, some to corporall. In
 some places of scripture promise to good
 workes everlastinge lyfe, as the apostle
 wryteth to the Corinthians that god
 wyl give them so; theyr almes which
 they bestowed, increase of spirituall gifts. *Math. vi. b*
 Yes. Christ also promyseth a sure reward
 to almes which god shal render openly.
 Wher pertaine the manyfolde promyses
 in the law annexed to the commaund- *Leuit. xxv.*
 ments. Ye shal walke (sayth the lord)
 in my commaundementes, and shal kepe
 my sdygnamens, & do them, I shal give
 you rayne in due seasons that the erthe
 maye bring forth her frute. &c. wherfore
 when we be ascerteyned of the promyses
 of rewardes made to good workes, it re-
 ferth now to se whether the rewardes
 of good workes do chaunce by oure de-
 sertes or by promise. Certes, as forsoyth
 as I coulde entere the holy scripture, I
 finde alway where merit is made of re-
 wards, & it is done of some pynse. This
 word write I neuer finde added. Also
 as often as Christ in the new testament is
 asked (as in diuers places he is) what is
 to be done for the receyving of everlastinge
 lyfe, he referreth the to the workes of the
 law. *Mat. xxiii.*

Common places.

commaundementes & addeth. Do this &
 thou shalt lyue, by which answer, I
 graunt, & thus challegeth to good workes
 euerlastinge lyfe but not but to such as
 perfectly do the same. And bycause it is
 not in our powers perfectly to fulfill þ
 workes of the law, where as neuerthe-
 les a pefite obedyence is requyred, ther-
 fore it foloweth that we cā not be serue
 euerlasting lyfe, onlesse we wyll saye þ
 euerlastinge lyfe chaunceth vnto vs for
 our imperfectiō. Furthermoze i scripture
 etwarde signifyeth one thinge & merite
 an other thinge. Eueraltinge lyfe as re-
 ward is promised to good workes as a recō-
 pensacion, bycause it recōpenseth the af-
 flictions of the righteous persons as in þ
 reuelacion of Iohn it witnessed where
 he speaketh of lyfe eternall whiche he
 calleth a new heuē & a new life & saith.
 And god shall wipe away al teares from
 theyr eyes. Also the prophte Esaye, And
 death shall be deuoured utterly & god shall
 wype away euery tare. Item chapoule
 Paul calleth eueraltinge lyfe þ gift of
 god by & byriste Iesu our lord. But me-
 rite is that which chaunceth properly to a
 māns duety which he may clayme as his
 ppye due. Wherefore either let þ Papiſt
 denye the place of Paul which calleth e-
 uerlasting

Epoca. xxi. b

Clay. xxv. c

Rom. vi.

Of good workes. 4.

merittfull life & gift of god, or els let the
them that merite & gyft beoken all one
thinge yf they wyll haue their opinyon
allowed.

Now this effecte whiche they make of
good workes comminge by merite or de
sert they extend it yet further. For they
be not content to ascribve vnto it euery
thing lyfe but they assigne also to it the
rewarde of all thinges as wel spiritual
as corporall euen of p;opze durpe, And
therfore these papistes these toly worke-
me beleeue & by they; good workes they
deserue election to grace, gods loue to-
wardes them, lighteninge to & gospell,
saythe, for gyuenes of synnes, iustificati-
also the feare of god, hope & loue towar-
des god & the neighbour, constan-
cyence, & synally all as well spiritual as
corporall goodes, which sayde opinyon
for as moch as it is cleene contrarie to
worde of god, & makeeth our hole religi-
on to be in certayne, therfore this effecte of
good workes whiche they make to prede
of merites is diligently to be cōsidered &
debated. For o lord who dare be so bold
agaynst & most cleare & manifest autho-
rities of scripture to say & the electiō to
grace is our merite & deserte, Paul tea-
cheth contrarie Romayns .ix. where he
D.iii. maketh

He confuteth
the errour of
the papistes;

Common places

Rom. v. b

1. Jo. iii. d

Corin. i. b

Roma, iii. c

Ephes. b.

maketh the cause of our election gods
mercy. Of deservynge of gods loue to
ward vs who shal glory against chapo-
nle where he saith god setteth forth his
loue towardes vs when we were yet sin-
ners & the enemies of god. Also against
the sayng of John which sayth we loue
hym by cause he loued vs. Now þe lygh-
tening vnto the gospel no vowell & pure
christia wil attribute to merites of whi-
che thus speaketh þe word of god. God
is faithfull by whome ye be called into
þe fellowship of his sonne our lord Jesus
Christ. Furthermoze sayth conuenens
of synnes, iustification, þe these come of
our defect the chappelle is a lyar which
saith, Therefore of sayth is thynvertaunce
according to laudre, that the promyse
myght be sure. Also he saith if these whi-
che pertain to þe law be heyes, the law
is made voyde, & the promyse is made fru-
strate. Item to the ephes. he wyrteth. By
grace ye be saved through faith & þe not
of your selves, for it is the gift of god, &
proceedeth not of workes. Here towarde
god, hope, & loue, can not be of our merite
for these, to gether wth faith remission of
synnes, iustification, everlastinge lyfe, &
seblable ought to be sure & certayne sith
they pertain to the inward worship
of

of god. For albeit hope hath respect al-
 so to the promysse of outward things
 yet hope is rather & pperly a sure expec-
 tation of helth that is beleued, by whi-
 che we hope certainly and truſt that we
 be reſoncyed to god by faith. As concey-
 ninge loue towardes the neyghbour, cō-
 ſtaunce, & patience in tribulacion, alſo ſe-
 cret of vertues which enſue the ſayd ſpi-
 rituall goodes to gither alſo to the out-
 warde goodes, theſe if a mā wyl aſcribe
 to our merites & ſo the good workes of ſo
 godly perſons do merite & deſerue them
 & alſo the increaſe of ſo ſame, we wyl not
 greatly ſtrype thẽ them ſo ſomuch as we
 ſe that a mitigation of temporall pay-
 nes do oftentimes ſolow good workes.
 Albeit it pleaſeth and ſatifyeth me abſo-
 lutely to ſaye generally that rewar-
 des both ſpirituall & temporall do ſolow
 & ſue good workes of good mē, bycauſe
 they be pmpſed vnto the of god. Truly
 by this doctrine no wickednes is taught
 unleſſe pchaunce it be coſiced a wickednes
 to auance the glorie of god, & ſuppreſſe
 our own, neither that this doctrine make
 mē ſlouthful and neglygent to do good
 workes (as ſome mē thinke) ſithen we be
 not the rewarde of good workes but
 ſay only that thoſe rewarde predece-
 de

Common places.

of our desert, of promise.

N O V V E, these effectes of good woꝝ
hes folowing procede of rewardes. To
haue a plentyfull rewarde in heuen as
Matth. v. Christ promyleth, pf thou vn-
derstande here, (accoꝝding to the cōmon
fpygure and maner of speakinge) heauen
foꝝ the kindome of heuē & so consequent
ly foꝝ the congregacion of the true bele-
uers) as holy wyfters be wont to ble foꝝ
the most parte this woꝝde heuen) so the
sence shall be playne that such as suffre
tribulacion here in erth shall haue many
consolacions, but pf þ̄ vnderstāde heuē
foꝝ the lyfe to come whiche shall be a re-
cōpence of all affliction: thā the sence &
meaning shall be that such as suffre tribu-
lacion i this woꝝld haue a sure hope of
euertlasting lyfe. Foꝝ i þ̄. v. chap. of mat.
Christ oure sauour speaketh of the bea-
titudes & blysses in this lyfe to thintent
he wold shew that the iudgement of the
woꝝlde erreth whiche thynketh that the
true welth oꝝ blysse of lyfe standeth in
outwarde pompe & magnifycēce. And
euertlastig life is called a rewarde bicause
it recompenceth, but not bycause that re-
cōpence is propriely due. Item to receyue
a rewarde of god openly, as Christ promy-
leth of almes. Now, to receyue a rewarde
of

Matth. vi. a

of god openly, is that in the sight of al
men the godlye be increased in world-
ly goodes & enriched in this lyfe as wel
with spiritual as with tempozall goodes
and after this lyfe to receyue also other
euerlasting benefites & al this by pmys.
To haue annexed vnto it euerlastinge
lyf by pmys, that þ same maye be iure
for lyfe euerlasting is the gyft of god as
witnesseth Paul Roma. vi.

Contraries to good workes be these **Contraries to**
To graunt that beside the workes of þ good workes
x. commaundementes, and such as be com-
maunded in scripture, there be yet other
good workes necessarie to the practyse **Good dedes**
of godlynes. To saye humayne workes **deuyled and**
inuented of men is a part of the worship **made by the**
of god. To saye humane workes deuyled **bishoppes of**
by bishoppes of Rome be egal to the wor- **Rome beside**
kes of the x. commaundementes, vnder **goodes worde**
lyke punishmente to be kepte, and lyke **be not good.**
hope of reward. To graunte that certeyn
humane workes are to be preferred be-
foze certayne workes of the x. commaun-
dementes. To saye the cruyle & outwarde **The errour**
workes which be commaunded in the se **of scholmen.**
cond table of Moles be only good wor-
kes. This is the erreure of the scholmen
whiche haue dispised hyther vnto the
workes of the fyrst table or at least haue
not

Common places.

not sene the. To affirme þ þ workes of þ
good & of þ bad be egal, because they be
both blyssed of god. This error is easily
answered. For to þ wicked & euyl psons
there is no pmyse made of spiriual thing

**Surpous p:
pers.**

To affirme in certeyn surpous prechers
þ honest & excellēt work; i þ vnsaythful
or vngodly psons be þ giftes of Sathan
where as Sathan of his nature, woute
doubt, admitteth no honesty, sith he is þ
disturber, & destroyer of al honesty. Where
fore it is to be thought þ honest workes
also in þ euyl psons be þ singuler giftes
of god gūe for þ conseruaciō & maynte-
nauce of tranquilyty in þ worlde. To
say bycause in þ wicked þ noble & honest
workes be called þ giftes of god, þ ther-
fore they please god, & that they shal sa-
ue the same receyue euerlastig lyfe. The an-
swere herof dependeth of faith, which is
þ cause why good work; please god, and
why in time cōmig euerlastig lyfe shal
eue such work; by pmyse, made to the þ
worke wel, & of faith. To graunt þ Christ
in the new testament taught other wor-
kes the be mencioned i þ tables of Mo-
ses, contrary to his owne sayinge, I am
not come to breake þ law, but to fulfyll it.
To graunt þ Christ hath left power to þ
byshop of Rome as to his bycar general
here

Math. v. 1

**Byshop of
Rome,**

here in erth to appoynt & pſcrybe other
 good workes ſtraunge & diuers from the
 tables of Moſes. To ſay good workes
 be in our powers to do them perfectlye,
 to the mynyſtryng of holy ghoſt, & of
 the power of Satan whiche he hath in
 lettyng good workes. To ſay there is a
 nother ſort of ſullyllng good workes
 of ſecond table, thā that which Chriſt
 appoynteth by the temple of his heavenly
 father, where he ſayth. Be merciful, as
 your father whiche is in heuen is mer-
 cyfull. To holde that in ſeeking of
 good workes toward the neyghbour,
 we ſought to haue reſpect of ſeuerall
 things as of ſeuerall place, of the perſon, of ſeuerall tyme.
 To ſay good workes of helping ſeuerall
 neyghbours be ſo neceſſary. & he which can not
 pſe in the ſame, yea alſo of neceſſite, can
 not be ſaued, which error the apoſtle ſay-
 eth where he ſayth. Let euery mā do ac-
 cording as he hath purpoſed in his herte
 not grudgynge, or of neceſſite. To holde
 ſeuerall good workes deſerue of theyr owne
 all goodnes as wel ſpiritual as temporal
 which error I haue before ſhewed of
 good workes debated & confuted. To holde
 ſeuerall good workes do therefore deſerue euer-
 laſtyng lyfe, becauſe euyl workes deſerue
 euerlaſtyng condemnation. To ſay good
 workes

Mat. vi. viii

II. Cor. 13. 5

Common places

works iustify. This error also I haue
 soluted before in the effectes, finally, con
 traries to good works, be all euill wor
 kes done agaynst goddes commaunde
 mētes, as not to beleue in god, to doubt
 of god, not to feare god, not to loue the
 neyghbour, to commyt aduoutrye, theft
 murder, & so forth. And these euill wor
 kes haue theyr propre effectes contrarie
 to the effectes of good workes. For lyke
 as good workes do styre vp, do exercise,
 and conserue sayth: so on the contrarie
 parte, euill workes do let and quench
 sayth. They deserue the yre of god, and
 euerylastyng condēnation, as wytnelleth
 Math. xxv. d. Christ. So ye cursed in to euerylastyng
 fyre. &c. Also they sklande & gospell, &
 the glozy of god, as wytnelleth Paule
 sayng. The name of god is through you
 euill spoken of among the deēbe. They
 deserue induracion & to be made harde
 so that synnes be punysshed with synes,
 & euill workes, w euil workes as Paule to
 p Ro. declareth. They deserue also tem
 poral punysshmentes, as p tyranny of p
 deuyll, whiche prouoketh vs to all kyndes
 of myschefe and of errour.

Math. xxv. d.

Roma. i. c

Of fulfyllinge the lawe,
 CA. XXVIII.

The

Of fulfylling the lawe. .cv.

The fulfylling of the lawe, is a p- Distinction
 tyte satisfactiō, wherby the law
 is satisfyed both wth a consentynge
 hert, & also wth outward wo^rkes. But
 bicause no man could pforme this, ther-
 fore came Chyst & accōplished fully &
 the lawe for vs vnto ryghtousnes, en-
 durynge for euer, giuynge also tholy ghost
 & we may truly feare god, byleue in god
 loue god & our neyghbour, though in
 great impfectiō, which neuertheles god
 taketh i good parte bicause of his Chyst
 the hole & perfyte fulfyller of the lawe
 in the name of all that beleue.

Cal & fulfylling of the lawe a p^{er}ite Probation
 satisfactiō, which standeth in the cōsent of the dysynl
 of the mynde, togyther with & exerciciō cyon.
 of good wo^rkes. Now & the lawe requi-
 reth a cōsentynge mynde, the wordes of
 Paule do proue which saith & the lawe
 is spirytuall (& is to saie) requyret h spr-
 ytuall thynges. Also Chyst throug-
 out the hole .v. chap. of Mat. requyret h
 to & fulfylling of the lawe & affections
 & herte cōsertyng to the same. Lkewyse
 Pau i. Timo. i. requyret h to the fulfyl-
 ling of & lawe charite of a pure hert good
 cōscience & sayth vnfayned. Nowe, the
 old testamēt eueri where requyret h loue
 of the hole hert, of the hole mynd, & of &
 hole

Common places

hole power. Concerning the outward keeping of ϕ lawes, there is no doubt. For the vse fulfilling the law, is of . ϕ . sorts ϕ one is inward, ϕ other outward.

Heb. x. v. 11.

Heb. x. v. 11.

Roma. vii. 11.

T H A T no mā can kepe the lawe the place i the act of the apostles teacheth sufficiently where **S. Pet.** teacheth these wordes, why receyve ye god ϕ ye wyl put a yoke on the disciples neckes which neither our fathers nor we were hable to beare. This is sure yf we had be hable yfytly to haue kepte the lawe, Christ needed not to haue come whose office (as he hym self expressely declareth) was to fulfill the lawe. But by cause the beleuers be iustified vnto good works (witnessunge the apostle **Ephel. ii.** created to good works. &c.) therefore Christ giveth choly ghost to the beleuers which helpeth theyr infirmities ϕ after a maner they myght bring a chesening herte vnto the lawe, though it be weake ϕ infyrte, which neuertheles god accepteth & taketh in good parte bycause of Christ which hath satisfied the lawe perfectly vnto the perfecte righteousness of ϕ same ϕ is of force ϕ strength before god for vermore, accordinge to **Dauid**, saying, which also meanynge Christ maketh inferre. **Isa. lvi. 1.** Also of ϕ propheet. **Thou arte the**

Of fulfylling the lawe. cvl.

the eternall paye pfecte after the oꝛde Psal. 109. 3.
Michiebeck.

¶ There be two maneres of fulfyllinge & lawe, the one inward the other outward which two consoynd together do pfect ly satysfy the lawe. But there was yet neuer mā which pfectly either hath eney cōsoyned oꝛ coulde cōsoyne these partes belydes Christ, & therefore only Christ is the perfecte accomplishe of the lawe even to the full pfection. who also vnto vs hath deserued & purchased the gyfte of fulfyllinge the same after a maner so that we also may byng (through Christ & grace of holy ghost) to the outward fulfylling of the law a cōsētyng mynde and may feare god truly, truly beleue in god, rectifye our mynde & hande from slaughter & suche lyke wyckednes. But yet vnder great weaknes & imperfectiō we do these thynges & therefore our fulfylling cā not be pleaded ne laid agāst goddes yꝛe. nept̄er is it done of vs to that purpose that we shold be iustified by the same, but to the intent syth we be all ready iustified of Christ the perfect executour of the law, we myght declare & shewe by our fulfylling suche as it is, our kynednes & loue towarde god for & rightousnes receyved through Christ, as

The partes
of fulfylling
the lawe.



Common places

The causes
of that compli-
ment and
fulfyllinge of
the Lawe.

Mat. 2. 15.

Ed. 2. 1. 1.

Roma. 8. 3.

I haue heretofore declared the felte
thyng in the effectes of good workes.

As concernyng the peryte fulfylling
of the lawe, which brought to the hole
worlde a rightousnes which is of force
before god for euermore: Christ is the
cause of fulfylling þ law, who perytly
hath satiffed the law, for which entene
also, he was pynned of þ father: as him
self testifyeth, sayng he cam not to breke
or destroye the lawe, but to fulfyll it.

The occasion that Christ had to fulfil
the lawe towards vs, was our infirmite-
& weaknes, by which we were not hable
to satiffy the lawe, the burthen wherof
(as Ps. i the act; declareth) neyther our
fathers nor we coude beare, Pau. testy-
fyenge þ same sayng what þ lawe coude
not do in that it was weake bycause of
the fleshe, that pformed god. & sent his
sonne in the similitude of synfull fleshe
and by synne, damned synne in the fleshe
þ the ryghtousnes requyred of the lawe
myght be fulfyllid in vs, that is to say
that by Christ we myght be rekened to
haue satiffed the lawe.

As ppepyng to our fulfylling, which
god requyret of the iustified, Christ al-
so together wth tholy ghoſt is the cause.
For Christ through his peryte fulfylling
of

Of fullyllyng the lawe. .cviij.

of the lawe, merited and was but to be
the gifte of the fullyllyng the same, &
uprighe vs the holy ghoost to helpe oure
weakenes in þe fullfilling thereof not by
to righteousness or that we myght be in-
stified thereby for to that purpose onely
serueth the fullyllyng of Christ, but for
þe declaraciō of our louing & kinde herte
to wardes god for þe righteousness & great
benefites that we haue receyued of his
handes in Christ. Certeynly this ho-
ly goost falslyoneth & createth in vs new
intences & moociōs of mynde. which be co-
uerpyent (although in a great ipfection)
to þe true trustyng in god to the true lo-
uing of god & of the neighbour.

Forasmuch as þe perfite fullfilling of
lawe serueth for righteousness, & our im-
perfite fullfilling serue to declare our kinde-
nes toward god for the righteousness re-
ceyued in Christ therefore I thinke it good
to set forth. ii. maner of effectes of fullfil-
ling þe lawe, being also of two fortes.

The effectes of þe perfite fullfilling of the
lawe which Christ pfoymeth for our iustifi-
fieng before god may be these. To satisfi-
ty þe lawe is a consenting hert & minde
together in outwarde mooues. This ef-
fect is sufficently pured by þe prophet Clay
whiche he describeth þe innocency & cleanness &
holines

Marke wher
fore the gpts
of our full-
lyng the lawe
serueth,

The effectes of
of fullyllyng
the lawe.

The effectes of
The perfite per-
fect fullfilling

Clay. liii.

Common places

Holynes of Christ in these wordes, he
 did neuer violence ne vneighte, neyther
 hath there ben any discretfulnes in his
 mouth also to performe perfyre obey-
 sence, for a perfite and euerlastinge righ-
 tousnes accordinge to the saide place of
 Paul. That the lawe coulde not do in
 Rom. viii. that it was weake because of the flesh
 that performed god. &c. Sundry effectes
 also may be gathered of the commodi-
 ties which we haue by Christes fulfyl-
 linge of the lawe as to deliuer vs from
 Galath. iii. the curse of the lawe as witnesseth Paul
 To deserue vs a giste to fulfill after a
 maner the lawe to the declaracion & ve-
 teraunce of our kindnes in that Christ
 hath fulfilled the same to our imitacion.
 To deserue & get vs the holy ghost
 whiche helpeth our weaknes & our im-
 pectis & we may truly kepe the lawe. But
 to walke by moos effectes of the perfecte
 fulfilling of Christ in the titles of abroga-
 tion of the lawe & of the children liberty. Now
 the effectes of our fulfilling which Christ
 hath purchased for vs & which the holpe
 god soueraineth & cassioneth in vs be these
 To haue a cōfētig minde vnto ourward
 workes. To free god hertely. To biloue
 god hertely. To bydle the bierd and the
 mind fro laughter. Not to deale actual-
 ly

Effectes
 of our fulfill-
 ing.

Of fulfylling the lawe. cviii.

It is also to haue a minde repugnant and
striving wth any such affections of plucking
away fro^m other mē their goodes. These
a semblable effectes of our fulfylling for
asmuch as they be weake & impite, may
not be pleaded for rightousnes againste
god, yet neuertheles they please god by
cause of Christ, & be vnto him most com-
mendable & thankfull sacrifices, yea and
so they be called in holy scripture. These
effectes of our fulfylling þ^e law serue to
none other ende but to gyue thanks by
them for the rightousnes which Christ
hath purchased vnto vs by his perfitte
fulfylling of the law & finally to pro-
uoke others by our fulfylling to receyue
the gospel lyke as heretofore I haue de-
clared in the effectes of good woorkes.

Contraries to the fulfyllinge of the
lawe be these. To saye the fulfyllinge
of the law is onely an outwarde keeping
of the same.

To say the fullfylling of the law for a
rightousnes before god is & hath ben al-
wayes in mā's power. To graue þ^e these
is made a perfitte fulfylling of þ^e law for
rightousnes before god, yf we do as
much as lyeth in vs. To say þ^e the þ^e law
is yfitt satisfied, whē at lest our wyl by
any maner of wise is added to outward

W. il. woorkes

Contraries
of errours

Common places.

The errour
of certayne
papistes.

woꝝkes albeit a pure consenting minde
altogether be not had to þ̄ same, to deny
þ̄ the perfite fulfilling of þ̄ lawe whiche
is accepted before god foꝝ righteousness re-
quyeth not a consenting & pure hert be-
side the executiō of outward woꝝkes. To
holde that vnder the old testamēt was
requyred a pure & consenting minde, but
in the new testamēt that god gaue place
to our infirmitie & weakenes, so þ̄ now
it is ynough in the fulfilling of þ̄ lawe
hneli to depe outward woꝝkes. To saie
in the newe testamente the commaun-
dementes of god chaunged in to coun-
sels, and that it perceynerh not vnto all
men to satisfie the lawe with consenting
affectiōs, but only to such as be of moze
perfeccon, and can do the same. This er-
roure is contrary to þ̄ wordes of Christ.
Matth. v. where yet saye in the new testa-
ment (whiche Christ came to ordepen) he
callet h them the leest in the kingdome of
heuen, whiche bꝛeake one of the leest com-
maundementes, wherfoꝝe also thꝛough-
out all the hole chapter Christ requy-
erh pure affectiōs to the fulfilling of þ̄
lawe, beside the outward executiō. Also
Christ comaundeth there that the lawe of
god be not destroyed & abrogate foꝝ our
infirmitie. It is also an erroure to saie
that

that the conscience of men can not be sa-
 ued & kept from desperation, oneles, we
 wyl suffice and permyt the commande-
 mentes of god to be turned in to coun-
 sels & giuen onely to men of moze per-
 fection to be fulfilled. I answer. It
 wolde haue belemed these studiours
 of Christ (I call them so which run be-
 fore & iudgemēt & sentēce of Christ, con-
 ting the selues better clerkes than he)
 which of preceptes haue made counsels
 & whan they saw & a perfecte fulfilling
 of a law was not i our powers, to haue
 set rather our cōscience vnto Christ, who
 hath fulfilled the law for vs to p eracte
 & persyte righteousness, so that thus they
 myght haue saued the cōscience frō de-
 spayre. To denye that it was onely the
 office of Christ to fulfill the law vnto pe-
 fect righteousness, contrary to the text of
 Mat. I am not come to destroy the law
 but to fulfill it. To holde that the lawe
 was for this cause gūē, that it shold be
 fulfilled of vs to the pfecte iustice, when
 as this honour was appoynted of the
 father vnto Christ, as testify the pmisses
 gūē of Christ lōg before a law. To saye
 & Christ did ons satisfy the law only for
 al sinnes past, & that we now ought to
 fulfill the law vnto the pefite rightous-
 nes

Math. v.

This errour
 is at this day
 maynteyned
 of some.

Common places.

Collos. 2. 13

nes to be infused by the same. To argue
by the place of paul, col. 1. That þe fulfil-
ling of Christ is not pite for rightous-
nes, but is made pfecte whē our fulfill-
ing is put therunto. The wordes of þe
apostle be these. Now ioye I in my suffe-
ringes & fulfill againe þe which is behind
of þe passōs of christ i my flesch for his bo-
dies sake whiche is the congregacion.
This proueth not that the passion of
Christ was lackig or iperfecte to our sal-
uacion but it signifieth that þe passion of
Christ & of his members is all one pas-
sion & that we suffre for his sake sith we
haue plessed & are appointed to suffre w
Christ. To denye þe the fulfilling of the
law of Christ indureth for euermore for
al such as beleue. To deny that Christ
by his perfecte fulfilling of the law hath
deserued vnto vs the gift of fulfilling þe
lawe after a maner, not þe it sholde serue
for a ryghtousnes before god whiche as
many of vs as be iustified haue alredy i
Christ but þe it sholde declare vs thāke-
full for Christes fulfilling wherein we
haue found our perfecte rightousnes. To
graunt þe the fulfilling of the law in such
as be iustified which Christ hath deser-
ued vnto vs can be so perfecte as it may
be set against gods vengeance. To de-

Of abrogacion of the law. ex.

by that our fulfilling of the law which
was purchased & deserue by Christ is al-
wayes full of weakenes & imperfection.
To hold that our fulfilling of the law
purchased vnto vnto vs by Christ dothe
therfoze please god bycause we do pre-
forme it & not rather bycause it precedeth
of faith in Christ. To deny that our ful-
filling displeieth god if the same be done
without faith. To deny that our fulfilling
of the lawe is done for any other ende the
we shoulde declare & exhibite thankful-
nes and grauntie towards god for the
righteounes receyued in Christ.

Of the abrogacyon of the lawe. CA. XXIX.

Thought the hole scripture in my
opinion there is no harder place
the is this place or title of abroga-
tion of the law, not only because of it self
it is hard but because (unless it be well
vnderstood) it is the source & ground of al
errorre, & a very pestiferous occacion of
carnal liberty. Horrible exēple herof we
haue had lately in experience i our dayes
in Monetarius Piperius & diuers other
sedicious preachers going about & studi-
ng packely to bring vs backe againe vnder
Moses, & packely to breake & cut asunder
all

Common places.

al lawes, as well gods as mens vnder
the pretence of abrogacion. An bycause
I trust easily vnder this breue forme of
doctrin, to declare & open hole difficulty
concernyng abrogacion of the law, ther
fore I thought good next vnto þ place
of fulfilling of the law, which of it self
also sufficiently declarerh the vse of Abro
gacion to put to this place of abrogaciō
of the law, to thintent that here by a se
ueral treatye it myght more clearly ap
peare, which done. I wyl adde also an o
ther title of Christen lyberety which. iii.
tycles treat in maner all one thing. For
they be causes & effectes togyther amōg
them selues as forthwith shal appeare.
¶ Abrogacion of the law therfore is a
disauullyng an abolishment oz extin
guishment of the curse of the law made
by Christ so that now al such as beleue
in Christ be enfranchised & rpd from the
power of the lawe accusig contynually
the conscience & damnyng it befoze god
for the imperfecte obedience.

The distinc
tion of abroga
tion.

Probations of the distinction.

Gala. iii. 2.

¶ Christ, saith Paule, hath reduced vs
from the curse of the law while he was
made for vs accursed. For it is witten
curled is every one that hāgeth on tree,
that

Common places

Of abrogacion of the lawe. cxi.

that the blessing of Abraham might come
on the gentiles through Jesus Christ. sc.
Christ is the person by whom the lawe
is disannulled promised in scripture to that
intent. Whither pertaineth all the promises in
the prophetes of that new leagge or co-
venant, as Jeremy. 33. Ezech. xxxv. gen
xxix. deu. xlii. The rest in the dysp-
nacion is proued by Paul where he saith.
There is no condemnation now to them
whiche are in Christ Jesu whiche walke
not after the flesh but after the spiritte.
et. But forasmuch as I sayde the curse
or power of the lawe is take awaye I ad-
des (to suche as beleue in Christ Jesu) lest
perchaunce I might be thought to hold
that also the wicked be made free from the
curse of the law. For the law is ordey-
ned for the vniuersall, that is, for þe vn-
faithful & such as be not yet vnder grace
or by faith haue take hold of Christ ney-
ther receyued the holy ghost of whome
they myght begynned, vpon these I saue
the lawe still exerceyth her office now ac-
cussing now condemnig theyr conscience
euē as it did in times past vnder Moyses
For no doubte to suche as beleue not in
Christ þe lawe is not abrogate but shall
be still in her force, tyll þe tyme they be
reuered to Christ accordig to Paul, the
lawe

Roma. viii. 2

Note vpon
whome the
lawe hath still
her power &
operation,

Rollin

Common places

Gala. iii. d

ii. Cor. iii. d

Lawe is our scholemaster by the commaunding of Christ. For where the spirit of the lord is, there is freedom, as who wolde saye where the spirit of Christ is there ceaseth & is abrogate the tyranny power & curse of the law. I added the cause of the accusing or condemning of the law that thou myghtest know that such as beleue in Christ be no longer accused & condēned by the law. Albeit the kepe not the law to the perfect obedience according to Paul. There is no condemnation now to such as be plāted in Christ Iesu. An therefore the apostle calleth to be vnder grace whē the conscience is deliuered.

Roma. viii. a

Roma. vi. c

**Causes of a-
bzogation.**

THE causes of the law abrogate be these the promise, Christ, & our weaknes. The promise is cause, bycause god hath promised this intinguyment of his law to be in Christ. And to this cause belong such places of scripture as treat of the newe kingdome or couenaunte of grace. Christ is the cause that the law is abrogate, forasmuch as by hym it was abrogate. Finally our weaknes is cause, for that it ministreth an occasion that the law wolde be abrogate.

Act. xv. d.

FOR as witnesseth Pet. neither our fathers nor we were able to berr it. Thus the

Of abrogacion of the lawe. cxlii.

the rōmandemēt that went afore is dis- Heb. 12. viii
 nulled because of her weaknes & bry- Hier. xxxi
 tablenes. Also the pphet Hieremie bry-
 geth in this cause (that is to wite) þ the
 fathers kepe not the olde cōnauunt oz
 testament but brake it, & therfore a new Roma. viii. 2
 was gyuen, wherunto agreeth Paule,
 sayng: what the lawe coulde not do, in
 almosth as it was weak because of the
 fleshe, þ pꝛozmed god, & sent his son. &c.

V V E must thynke holly that the hole
 lawe is abrogate. For els be that wyl
 cōtende that but a parte of the lawe is
 dissanulled, & sauerh a parte vnabrogate
 is gyfte of the hole lawe, accordyng to Partes of a
 rogacion be
 none

Paule, who sayeth. I testifie agayn to e- Gal. v. 4
 uery man which is circūcised that he is
 become dettour to kepe the hole lawe.

Yes mozeouer to requyre a pte of þ law
 as necessary to iustificacion after Chryst
 is to make Chryst the minstre of syn, as
 wꝛtnesseth the same Pau. sayng. Ther- Gala. ii. 4
 fore we haue beleued on Jesu Chryste,
 that we myght be iustified by the faith
 of Chryst, & not by the dedes of the law
 for almosth as by the dedes of the lawe
 no fleshe cā be iustified. If the while we
 seke to be made ryghtous by Chryst we
 our selues are found sinners, is not the ch-
 rist þ minstre of syn? god fo; bid. Titus ub
 tedly

Common places

ledly I can not denye but þ the gospell
kepeþ Apl þ parte of the lawe which cō
fēreth w nature, not bicause of Moyses,
o; bycause it teacheth þ men be iustified
therbi, but bycause it wolde (yf Moyses
newer had bē) kepe the lawes of nature
to thintent there myght be woꝝk; to de
clare our grauntie and kyndnes so; thes
cedyng benefytes receyued in Chyſte.

Theſſectes
o; woꝝkes of
abrogation.

Theſſectes of diſanullynge the lawe,
be fetcheth foꝝth of þ comodities which
we haue by the abrogacion, & be theſe
To byꝝng vs a newe teſtament o; coue
naūt of grace wherby we be made free
from the tyranny & curſe of the lawe, as
wytneſſeth the prophet Hier. ſaing. As
the days ſhall come (ſayeth the lord) I
ſhall ſtyke w the houſe of Iſraell & the
houſe of Iuda a newe bargayne, not ac
cordyng to the couenaūt which I haue
couenaūted w your fathers. &c. The pro
phet vnderſtandeth by the couenaunte
made with the fathers, that couenaunt
condictionall, by which was ſought rygh
tousnes vpon condiction, & yet was not
found, without the promple of the new
couenaunt of grace, in which freely ſyn
nes be forgyuen without condicpon.

Jerem. xxxi.

To byꝝng a couenaūt of remiſſiō of ſyn
nes wout cealyng, For þ goſpell is a fre
tydynges

Of abrogaciō of the lawe. cxiii.

thynges of forgyuenes of synnes. To
make vs fre from the hole lawe, accordyng to Dau. where the spyrte of ꝑ loze
is, there is libertie. Item he sayth. He ꝑ
is circumsised, is dettoure of the hole lawe
Ergo either the hole lawe ought to be
kept, or no parte. Now we be made free
from the hole lawe, as perceyveneth to ꝑ
purchase of ryghtousnes, whiche vnder
this newe conenante or testamēt is gy-
uen for no lawes or workes. To take a
way the tyranny domyniō power & curse
of ꝑ law accordyng to Dau. Chyyst hath
redemed vs from ꝑ curse of ꝑ lawe. To
brig a sure iustificacyō which is of faith
for iustificaciō is therfore gyuen by faith
(sayth S. Paul that it may be sure. To
translate vs from vnder ꝑ lawe vnto
grace. Ro. vi. for ye be not vnder ꝑ law
but vnder grace. Trult to be vnder grace
is to please god by cause of Chyyst, & to
be fre from ꝑ law, to chyntēt ꝑ holden
no lenger sche w an vncertayne & doubte
full cōscience to be iustified i the lawe.
To byng & gyue tholy ghoſt wherby ꝑ
beleuers are quychned, guyded, & defendē
agaynst the cruelty of the deuyl, of deeth
of syn, & of law, laboryng to damne vs,
vnto everlastyng life accordyng to that
sayng of the abrogatour of the lawe, I
wyl

II. Corin. iii. d

Gala. v. s

Gala. iii. s

Roma. iii. s

Roma. vi. s

Common places

Johan. xliii. c

**Contraries
of errors.**

**The heresye
of the Ceryn-
thians.
Nazarens.**

Wyll not leaue you comfortles as or-
phanes or fatherles chyldre. To make þ
our fulfylling of the lawe wherby we
testifie our thankfulness towarde god
may please god bycause of Christe.

Contraries to thabrogaciō of the lawe
be these. To holde that thabrogaciō of
the lawe is onely a disanullung þ letter
of the lawe. To say the disanullung of
the lawe is onely an expyring or extyn-
guishment of Moses polycye or cōm-
welth. To say thabrogacyō of the lawe
was not spokē of before in the pphetes
whiche error spryngeth of not marking
the cōdictō added to the lawe, as þy
shall kepe my cōmandementes. &c. Also
the places heretofore cyted in the proue
of the dissimulaciō which be of the pph-
ecies of pphetes cōcernyng a newe kyng
dome to be set vp, teache the cōtrary of
this error. To deny þ our iustymitie
gane occasiō of abrogating the lawe. To
holde þ the abrogacyō of the lawe ptey-
neth also to suche as beleue not i Christ
or haue not the holy ghoſt. To graunt
with the Cerynthians þ the hole lawe
is so abrogate þ no pte of the same is pa-
ssible to the Christians. To say to the
Nazarens all chenges of the olde lawe
about Christ are to be kept. To graunt
with

Of abrogation of the lawe. cxliiij.

with the Jebonites & the carnall com-
maundementes of the lawe as circūci-
sion & such lyke are yet to be kept of the
Chyistians. To say onely a parte of the
lawe is abrogate, & is to wylte, the in-
dicpall & cereumnyall cōmaundement.

Hebryonpten

The errour
of scholmen,

To this errour answereth Pau. which
sayth that the lawe of the cōmaundes-
mentes, which stand in decrees is abro-
gate, in which place vndoubtedly the
apostle speaketh of the hole lawe. Howe-
ouer to saye & onely a parte of the lawe
is abrogate by Chyrist a mynistre of syn
as Paule teacheth to the Galathians.

Ephes. ii.

Gal. ii. d

In which epistle he teacheth in dyuers
places that even the hole lawe is abro-
gate to so moche also that he rebuked
Peter which compelled the gentyles to
playe the Jewes. To holde that the lawe
is in suche wyse abrogate as neyther
two tables of Moyses cōteynig the .x. cō-
maundementes are to be kepte amonge
chryste men. But for asmoche as & law
of the .x. cōmaundementes expounde the
lawe of nature, yea and is al one wth the
lawe of nature and furthermore setteth
forth with a certeyn goodly and siguler
ordie the true worshyp of god & the true
works: Therefore it is cōuenient to kepe
the same, not for Moyses sake but for
saule

Common places.

cause of the mutuall consent & agreement
of the lawe of nature & the two tables.
To say that onely the ceremonial & iu-
diciall lawes be abrogate bycause that
foz the multitude of the no man could
kepe them but that the Decalogie cōtey

This error nryge the x. cōmandementes is not a-
is papisticall. byogate sithen the same is natural, and

therfore easy to be kept. To grafit that
some cōmandementes of the lawe are to
be kept styll bycause of the plenarpe or
full iustificacyon, as be the cōmande-
mentes of sacrifices foz synnes. To as-
sume & euen therfore the lawe of the x.
cōmandementes is not abrogate bycause
it is yet kept of & Chrystys. To which
error I answer, & i obe it is kept not
as Moyses lawe but as a lawe consen-
tyng with nature. To holde & the lawe
of the x. cōmandementes is kept amonge
the Chrystians to iustifye them. This

Papisticall.

error is agaynst the small effectes of
the abrogacyō of the lawe which declare
the lawe to be therfore abrogate & we
myght be iustified frely by Chyrist & that
foz no lawes or workes. To saye & the
iudicialles or at lestway not all of the
be abrogate bycause some yet remayn a-
monge & Chrystys as of wedlocke of
distingtion of dominions & so forth, I an-
swere

Iudicialles
be such la-
wes as be foz
the conserva-
cyon of tran-
quylite in the
cōmon welth

Of the churken liberty. cxv.

These iudicials be therefore kept
among christians, because they agree to the
lawes of nature. To hold paine of
Moses lawes haue succeeded popes la-
wes, namely concerning ceremonies.
This error shall be brought to lyght
better in the title of mens traditions. To
deny the chiefest effect of abrogacion
is to be fully iustified for Christ. To
say the law is abrogate in a condition
nered or conditionally, as if we shall do
this or y. &c. To hold the curse & po-
wer of the law lieth still as wel vpon
the good as vpon the bad. This error
is confuted sufficiently among the effect
of abrogacion, & is directly against scrip-
ture. To bring agayn to Scorp, Mo-
netary, pipery & other heretikes the
law of Moses. To dreame the wret-
ched Anabaptistes the time that once
come when the kingdom of Israel shal
be restored agayn with all the lawes of
the same. This error is all together
Iudaical.

The heresie
of papistes,

Stoiche:
Monetaris:
Diperte.
Anabaptis:

Of the churken liberty.

CA. XXX.

Now ensueth the place of christ
liberty, which is the most proper
effect of the abrogacion. For to this
purpose

purpose was the law annulled or abro-
gate & we might be free by Christ Jesus
our consciences, & enfranchised from all
outward things, like as Christ also said
My kingdom cometh not in marking or
observing (it is to witte) righteousness is
not given for any outward things, for
any works, for any condition, but freely
for Christ. Of this freedom speaketh Christ
in the gospel of John where he said, if
the son shall make you free, then ye shall
truly be free.

John. iii. 3.

Distinction.

Wherefore the christe liberty is a free
clayme in the spiritual kingdom through
Jesus Christ, by which we be free from the
bondage & curse of the law, from the power
of syn & death, & to be free from the out-
ward keeping of all things in the matter
of iustificacion before god, which fran-
chise is given to all belevers because of Christ.
But forasmuch as we forthwith dye not,
after we be set in such liberty, but must
yet live in this world: therefore to this
good order & publique tranquillite might
be kepte, we be bound still to kepe out-
ward ordinances in this world.

Prove of the
distinction.

THE christe liberty taketh his name
of Christ & author, which caused & orde-
ned this liberty, or because this liberty
appertaineth only to such as truly & in de-
ed

Of the christen libertie. cxvi.

Be christians I haue added (in the speciall
kingdom of Christ) p^r ye might know p^r
the christen libertie p^rteyneth not to the
kyngdom of the world, but consisteth in
the deliuey of consciences, against cer
teyn frantike p^rsons which make of the
christen libertie a certein carnal loosnes
boyd of al honesty & godlynesse.

NOVV what maner of thyng the
christen libertie is, & to what kingdom
it p^rteyneth the effectes of it to sufficiētly
declare, which shew that we be fre fro
the bondage & curse of the law, fro the
power of syn & deth, and finally from
the outward heping of thinges concer
ning the mater of iustificacion befoze
god, which frankly is giuen to such as
belene bicause of Christ. For as Paul te
stifieth, Christ hath redemed vs fro the
curse of the lawe, made for vs a curse.
Item to the Rom. he sayth. The lawe
of the sprite that bryngeth life thyngh
Jesu Christe hath deliuered me from
the law of syn and deth. Also. Luke. 17
The kingdom of god cometh not with
wayting for, wherfoze neither the chri
sten libertie, whiche is the p^ryncypall
part oze effecte in the kyngdome of god
cometh not with waytyng for, oze aba
scurynge.

Gal. iii. 13

Roma. viii. 2

Q. 9.

This

Common places

This word frankly or frely excludeth
al manner cōdition of law. For the chri
sten liberty is against al obseruaciōs &
cōditions of law, by whiche vnder the
law ryghtousnes was soughte but not
found; so þ now we be assured þ rygh
tousnes frely chasireth vnto vs, bicause
of Chryste, yea though we kepe not the
law, so þ we byleue in Chryst, þ he hath
enfranchised vs & deliuered vs fro the
bondage of the law, according to this,
he þ byleueth me, hath euertlasting lyfe.
Now, if he hath euertlastig life, ergo he
hath righteousnesse, sith thone is in cōditi
on þ other. Paul also vseth these termes
frely wout the workes of the law. &c.
Finally, bicause the chryste liberty hath
only respect to the conscience, therefore
forth of the cōscience, it deliuereth not
from outward ordinaices, be they te
poral or ecclesiastical, or depnyed for þ cō
seruaciō of good order & cōmō quiet,
though we be fre also fro these in sci
eēce, so þ suche ordinaices as wel ciuill
as ecclesiastical in the mater of iustifica
ciō cā do nothig, as heretofore hath bē
thought very wickedly, namely cōcer
ning rites & ceremonies of the church,
of which many be also wicked.

THE self same causes may be of the
chrysten

Joh. iii. b

Roma. iii. b

¶

Causes

Of the christen liberty. cxvii.

christen liberty, which be of the abrogation or of the fulfilling of the law. For these thre places be in maner all one, & haue weluere & same effectes, sake forth of the profit & comoditie, neuerthelesse I thought good seuerally to handle these thre places bicause of the great utilitie therof. Also bicause the comon usage is seuerally to dispute of these thre places what the fulfilling of the law is, what that abrogacio, what & christen liberty is. Now the causes of & christen liberty be these: The promise of god pcerning this liberty. Christ, for he is the yson & deliuereth, & for whō we be deliuered, accordig to his owne sayig, if yson that make you free, you shall be i dede free. Also accordig to this of Paul. The law of the spirit of life thozugh Jesus Christ hath made me free. &c. Finally our, weykenes in heping the law is a cause of & christen liberty, bicause it gaue occasio of our deliuerie fro & thraldō of & law, which hurthē nether our fathers nor we (saich Peter) could beare. For & comadimēt which wēt befoze is disanulled, bicause of the weykenes & vnprofitablenes. Finally, the holy ghoſt may also be said a cause of this liberty, forasmoch as he is the gouerner & pseruer therof.

Joh. viii. d

Roma, viii. s

Ac. x. b

Heb. vii. e

D. iij. The

Common places

**Pattes of
the christen
freddome be
none**

THE christē freddō is one only thing
not cut in to ptes, euē þ wherby we be
fre i our psciēces frō al outward thigs
gōcerning the mater of iustificaciō. Yet
nevertheles this liberty hath relaciō to
two sūdry effectes, frō which we be fre
(þ is to wite) frō inward thigs, whiche
exercise their powers in the psciēce, as
be these: the curse, the dominio, the po-
wer & execration of the law, the deuyll,
syn, deeth, & so forth. frō outward thin-
ges as be ceremonies, iudicial lawes, al
mēs tradiciōs which we know to be in
discret, I mean which may be omitted
in case of necessitie wout synne. Beside
this there is an other liberty which the
scripture remēbzeeth, called the liberty
of flesh, & is strary to þ christē liberty.
Of this speaketh Paul writinge to the
Gala. saying. Brethze ye were called in
to liberty, only let not your liberty be
an occasiō vnto þ flesh, but i loue serue
one an other. Truly þ liberty of þ flesh
is by which we think any maner thing
is lawful for vs to do. The authoz herof
is satā, the disturber of al honest & pea-
sible ordinaunces.

**A libertie of
flesh.**

Gala. v. c.

**The effectes
of the christē
lybortie**

The effectes of the christē liberty be de-
riued & fetched out of the comodities,
which we recepue by it. And they be of
two

Of the christen libertie. cxviii.

Two sortes by reaso of the two sondry
things of which they be formed. For we
be free, not only fro inward thynges whiche
the conscience is vexed, but also
fro outward thynges. And to these thinges
of two sundry sortes may be al such
thynges aptly referred, as we be deliue
red of by this christe freedom. The first
of þe comodities as wel of thin
ges inward as outward be these. To
haue remission of synes bicause of Christ
by fre imputacio for no lawes sake or
condicion sake or any outward keeping
sake, to thintent the promise (as Paul
sayth) may be certeyn & steadfast. To de
liuer the byleuers in Christ fro the po
wer of syn & of death. To be deliuered
fro the curse of the law. To be assured
þe god is pacified and merciful vnto vs
through Christ. To be vnder grace, as
Paul recozdeþ, that is no longer to be
tossed w the stormes and curses of the
law which they styl do fele that be vn
der the lawe. To be endowed with the
holye ghost, whiche quickeneth vs to a
new lyfe, ruleth & defendeth, after we
be ones enfranchised by Christ. For
Christe beinge gotten by sayth gyueth
the holye ghoste. To fulfill the lawe
truly, by cause the vayne or couerynge
is taken

Roma. iiii. c.

Roma. vii.

Gala. iii. c.

Roma. vi.

Common places

is take away by Christ vnder which in
eymes past was cloked so great fulfil-
ling of the law in mere hypocresy: eue
as yet at this day fained & cloked þ ful-
fillig of the law, by such as frō whom
the couerig is not take away by christ.

11. Cor. xiii. 2.
Eph. ii. 5.

To be deliuered frō the hole law of Mo-
ses, according to Paules saying. Abro-
gating the law of the cōmaūdements &
made th in decrees. Certainly to thinke
otherwise against this effect & to saye þ
we be deliuered onely frō a part of the
law, to make Christ the ministre of syn

Galath. ii. d.

the said Paul testifieth to the Gal. To
be made free frō al lawes, tradiciōs, oꝝ-
dinaūces & outward obseruaūces i the
mater of iustificaciō, by this effect yet
is not take away our obediēce toward
such lawes, tradiciōs & oꝝdinaūces as
be not wicked, & may be kept wout sin
bicause all thinges ought to be done in
the churche (as i. Paul cōmaūdeth) se-
mingly and in oꝝder. furthermoze, we
ought to kepe the ciuil oꝝ temporal la-
wes, to thintent tranquillitie and pu-
blique honesty might be kept & conser-
ued in the worlde.

1. Cor. xiiii. 1

Contraries to
the christen
libertie.

Contraries to þ christē liberty be these
To graūt þ the christē liberty is a iayle
deliuey & free tyddauce frō al maner
obediēce

Of the christen liberty. ex/x.

obedience to which we were bound be-
fore the knowlege of the gospel. To
hold þ the christe libertie is a deliuey
only fro inward thiges, as fro þ curse
of the law, the power of syn & of deith, &
so forth, & a binding vnto good workes
wherby mē deserue to be iustified. To
saye the christe libertie is an infraun-
chisemēt fro the law of Moses, but not
fro the law of Christ cōcernig charite,
which is reserued for iustificaciō. To
deny that the christe liberty is a fre en-
franchisemēt as pteyneth to iustificaciō
fro al thynges. To graūt that there is
some cause in vs of the christe liberty.
To saye the christe liberty may be gotten
by our desertes. To hold þ the christe li-
berty taketh away obediēce due to pri-
ces & chaſigeth cōmō ordināces. This
errour caused in Germany aboute. xij.
yeres ago the great rising of þ cōmons
in which were slayne aboute. xxx. M. of
thē. To hold w certeyn scholemē, þ al
beit we be fre fro þ ceremonials & iudi-
cials of Moses, yet not fro the law of
the. x. cōmaūdementes, called the moral
lawes, which as they say be left for cri-
sten mē for their plenary iustificacion.
To saye the christe liberty may stand w
out faith in Christ. To saye the wicked
be

In baptis

¶

Scholemen

Common places

**The causes
of the Crosse
1. Peter. ii.
Prouer. iii.
Theocrasie of
the Crosse.**

**The heresie
of papistes**

**The heresie
of obseruantes**

Anabaptistes

be takers of p christe liberty. To haue
that p law may truly be kept, so that p
maist byleue god, & loue truly god, al-
though p be not translated I to this liber-
tie by Christ. For wout this liberty, the
baile, p is to say hypocresie, is not take
away i the fulfilling of the law, accor-
ding to Paul. 2. Cor. 3. To say p christe
liberty may stand wout a new life. To
graft p we be deliuered fro the lawes
of Moles, but p the popes tradicions be
come in their places vnto righteousness.
To bynd mens sciences to the keeping
of obseruances of outward thinges vn-
der hope of iustificac[i]o[n], or vnder rebly
syn. To disturbe vnder p ptence of this
liberty al tēporal & politique or dinasti-
ces. To disanul vnder cloke of this li-
berty the publique nouerture discipline
& obediēce. To despise vnder the p[re]text
of the christe liberty al honest maners.
To bynde vs agayn vnto Moles law,
saue as farforth as the same agreeth w
the lawe of nature.

Of the Crosse. C A. XXXI.

**The descripti-
on of p crosse
of Christ.**

THE Crosse is any maner of affli-
ction, be it inwardly in the mind,
or outwardly in the body, which
chastiseth by the grace of god for p gos-
pels

peles sake oꝛ foꝛ Chꝛistes name, & by is
the faith of the holy p̄sons might be p-
ued, the loue of god knowē, & the godly
glorified & renowned, by a wonderful
deliueꝛy befoꝛe theyꝝ p̄secuters.

EXAMPLES of the inward affli- Probations
ctiō appere euerywhere in the psalmes, of the desu-
where Dauid complayneth of synnes, tion.
and of the horribleenes of deth, as i the
vi. psalme, where he sayth. O loꝛde re- Psalm. vi. 2.
buke me not in thy anger, chasten me
not in thy heuy displeasure. These in-
warde afflictions and crosse we call
commonly tribulacions oꝛ anguyshes
of mynde.

EXAMPLES ynough of the out-
ward affliction oꝛ crosse be neyther at
this day lackyng, siðes the tyme & the
pure word of god hath of late spronge
vp agayne, wherw̄ also came foꝛth the
crosse, which is accounted to be alwayes
moſt faythful cōpaniō of gods woꝛde.
The grace of god is the cause of this
crosse, accoꝛdig to the saying of Peter. 1. Pet. ii. 5.
Foꝛ this is the grace of god, & i this we
be called. &c. I added (foꝛ & gospel sake
oꝛ name of Chꝛist) lest a mā shold think
here that it is the crosse to be punished
as a murderer, felon, blasphemour,
heretyke, &c. And so Peter discerneth 1. Peter. ii. 2.
the

Common places.

These be trou-
bled tryers.
holp obser-
uantes and
such other glo-
rious hypo-
crites,

the crosse of ꝑ christe innocētes frō the
crosse of thē, which haue deserued it by
their wicked deys. Also Christ said, ye
shall be hated of all men for my names
sake. furthermoze these woordes, for ꝑ
gospel sake, or the name of Christ to ex-
clude such croses as be deuised & chose
by many wit, which certeyn ioly woꝛth
masters & iustificers of thē selues to lay
vpon thē selues to merite by ꝑ same euer
lasting life. For ꝑ true crosse is a thing
annexed to the gospel, which who so e-
uer receyue, shal haue no neede to laye
a crosse vpon him self, siþēs of the own
accorde it foloweth the p̄fession of the
gospel. for yf ꝑ be a ryght gospeller,
yea a right christe mā, for one deuyl ꝑ
shal receiue infinite, for one p̄secuter a
gret multitude of p̄secuters which shal
lye in awayt of the continually.

1. Peter. i. v.

The effectes of the crosse, which I haue
put in the definition shal be euidēt by
the places & exēples folowing. i. Pet. i.
saluaciō (sayth s. Peter is p̄pared alre-
dy to be shewed i the last time, at which
time ye shal reioyse, thoughē now for a
season (yf neede requyre) ye are in heuines
througħ manyfold temptaciōs, ꝑ your
sayth oncs tried, being moche moze p̄ci-
ous thā gold ꝑ perissheth, thoughē it be
tried

tried wth fyre, might be found i to praise
 glozy & honour. Itē the wise mā sayth: **Pro. iii. 10**
 whō god loneth he challeneth. he scour
 geth enery son whō he receyuet. This
 effect of the crosse is most excellently &
 & godly set forth throughtout the hole. 12
 chap. to the heb. Now exēples be these
 The tēptacion of Abrahā, where god **Gene. xxi.**
 had him offre his son Isaac for trial of **Job. i. 2. 3. 4.**
 his faith. Job also was tēpted, & sore af
 flicted for his pfe of faith. Christ called **Math. xxiii.**
 vnto hi. Peter on the see to proue & try
 his faith. Moreover in the boke of Iud
 ges it is red how god destroyed not cer
 ceyn naciōs of the gentyles to chintē
 he wold try throught the chylde of
 Israel whether they wold kepe & way
 of the law, & walke in it or no. Finally
 very many exēples of & glorioz delive
 ry, appere i the scripture i which a mā
 may se that god for this purpose hath
 brought the faithful & godly pids to &
 crosse or tribulaciō, to chintēt he wold
 glozify & set out their name & renowne
 befoze their psecutour. Whither belōgeth
 therēple of the wōderful deliuey of & **Erod. 7. 20**
 childe of Israel, of Ioseph out of prisō **Gene. ii.**
 of Anna the mother of samuel, of Da
 uid, & infinite other. **i. Reg. i.**
i. Reg. xvi.

THE cause of & crosse or tribulaciō,

Common places

is þ kynd wil, grace, oꝝ charite of god
 cording to the saying of Peter. This is
 the fauour of god, & to this ye be called
 Also of þ wise mā, whō god loneth him
 he chasteneth. The occasiō of the crosse
 is the self gospel which detecteth the hy
 pocritical & false woꝝship of god, whi
 che thing the hypocrites can not beare
 & therfoꝛe they hasten the selues to ple
 cute the louers & folowers therof. The
 formal cause of the crosse, oꝝ forme and
 manner of bering the crosse, is pacience,
 according to Chyistles saying: By paci
 ence ye shal possesse your soules. Also ac
 cordig to the saying of Paul, to al suf
 ferance & pacience w ioy (as who shold
 say) þ the hert be not angry w god i tri
 bulacion. Itē to the phil. Do ye al thin
 ges wout grudging. Grudging & greffe
 in the crosse be cōtraries to ioy & reioy
 syng. & oꝝ surely the godly plight to ioy
 & reioyse in the crosse & in afflictions is
 þ they be suche as god wil let the suffre
 foꝛ the gospels sake. And therfoꝛe s. Ja
 mes sayth: My brethꝛe count it foꝛ an
 exceeding ioy whē ye fal in to sundry tꝛ
 pacions, knowing this, þ the triall of
 your fayth bringeth pacience. sc. Ro. 5.
 And not only þ but also we gloꝛy vpon
 our afflictions.

¶ Now

Luc. viii.

Philipp. ii. b.

Jacob. i. 3

Now, þ pacience is the gyft of tholy
gost, testifieth Paule, where he sayth. *Gala. v. 22*
The frute of þ spirit is loue, ioy, pear,
pacieñce, &c. Itē. Psal. 61. Al my thinges
be subiect to god. for from him cometh
my pacience.

CROSSE oꝝ tribulaciō may be de- *Partes of*
uided i to the outward & inward crosse *the Crosse*
The inward cōpꝛiseth thafflictions & tē
ptaciōs of the piciēce. The outward
crosse cōteyneth al outward psecuciōs
howbeit the inward & outward crosse
be very greatly cōioyned & knyt thone
to thother so þ the outward afflictions
be lesom about the inward. for whē we
suffre tribulacion outwardly, we be in
wardly assayed & tried also w tēptaci
ons. Certes, it is right expedient to re
teyn & know this diuisiō of the crosse,
lest whē we hear þ the crosse is a thing
incidēt & annexed to þ gospel, we shold
soꝝthw indge that he can not be a good
chrysten person whiche suffereth not
outwardly eyther psecucion oꝝ teth, *Anabaptist*
lyke as at this daye the Anabaptistes
play the folles in a right weyghety & er
nest mater whiche styfllye do contende
and saye we can not be true chrysten
men, onlesse we suffre deth & be slayne,
and so thintente we myghte be slayne,
they

Common places

**The inward
crosse is much
more greuous
then the out-
ward.**

they comaunde vs to seke occasions. In dede þe crosse as a thig annexed to þe gos- pel, shal neuer sayle the christe me. And albeit it shal not vex the outwardly, yet inwardly there shal be alwaies infi- nite tēptaciōs of such payne & greuance þe there is no man but had rather suffre deeth most extreme & greuous pils than might outwardly chaunce then suche tē- ptaciōs, so þe same temptaciōn be true & vnfaigned terrours and feares of the mynde.

The effects.

The effects of the crosse be these. To proue & try a māns sayth, as þe scripture witnesseth. i. Pe. i. Jac. i. Also in þe boke of Judges god in his anger sayth see- ming the children of Israel, þe he wolde not cast forth the childre of the gētiles to thintēt to proue Israel throughe the whether they wil kepe the waye of the lord to walke therein as their fathers did or not. Jē in Exo. xvi. he saith. To try the whether they wil walke in my law. &c. finally in the boke of Deut. it is red. Thinke on all the way which þe lord thy gad led the this. xl. yeres i wil- dernes, for to hūble the & to pue the, to wite what was in thyne hert whether þe woldest kepe his comaundementes or no. &c. To be a token of the loue of god towarde

Judic. ii. b.

Deuter. xlii. a.

Deuter. xli. b.

towards vs. For whom god loueth, he
 chasteneth. To be a signe & we be the
 stones of god. he. 12. Yf ye be not vnder
 correction, wherof al are takers, the
 are ye bastardes, & not sonnes. To be a
 signe & we be in the kingdom of heuē,
 & the kingdom of heuē prepayeth vnto
 vs. For blessed be they (saith Christ) whi
 che suffer persecution, for righteousness
 sake, for theirs is the kingdom of heuē,
 as who shold say, they & suffer persecuciō
 be sure they be in the kingdom of heuē,
 and & the kingdom of heuē belongeth vnto
 the. To haue a glorious deliuerie an-
 nered vnto it, of whiche effect there be
 many exēples in scripture. As of & the
 child:en in the burning furnace. Ite of
 the deliuerance of the child:en of Israel,
 of susanna, of Ioseph, of Ionas of our
 sauour Christ, & of many ocher. To haue
 euertlasting lyfe attēdēd as a quiet fruite
 of righteousness to it annered. For euer
 lasting life chapottie casteth the fruite
 of righteousness as a thyng incident to
 righteousness, where he saith. No maner
 chastising for the present time seemeth to
 be ioyous, but greuous, neuertheles af-
 terwarde it bringeth the quiet fruite of
 righteousness vnto the which are therein
 exercised. To haue a certain & sure ioy

Math. v. 12

Daniel. 1. 17.
 Exod. 1. 17.
 Daniel. 1. 17.
 Gene. 22. 17.
 Ionas. 2. 11.
 Math. 11.

Heb. 12. 11.

& associate

Common places

associate vnto it, & that by promise. As
Johan. xvi. d appereth in the gospell of Iohn where
 Christ sayth: verily verily I say vnto
 you, ye shal wepe & lamēt, & the worlde
 shal reioyse, ye shal sorow, but your so-
 row shal be turned in to ioy. To be a
 signe of our blesse. **Mat. v.** Blessed be ye
 whē me shal reuile you & psecute you.
sc. To haue euermassing ioy & glorifica-
 cion wth Christ associate vnto it, accor^ding
Rom. viii. c to Paul, we suffre wth him to chintent &
 together wth him we myght be glorified.
ii. Timo. ii. b. Also to Timo. Yf we be deed wth h^{im}, we
 shal together lyue wth him. Yf we be pa-
 ciet we shal together reigne wth him. To
 encrease our hope in god, wytnessyng
i. Corin. xiii. c. Paul: to this purpose we be betrayed
 & reuiled, & we myght haue sure hope in
 the liuing god. Also **Ro. v.** We reioyse
 ouer our afflictions, knowing & afflictio-
 genzeth paciēce, patience trial, triall
 hope.

B. V. T. these & seblable effectes of the
 crosse namely such as pcede of rewar-
 des do not folow, euē bicause of & crosse
 as thiges pprely due to & same, but by
 cause such effectes be pmissid to the bea-
 rers of & crosse. Wherfore **i. the. v. cha.**
 of **Mat.** & in diuers other places of scri-
 pture, we ought diligently to considre &
 causes

causes why they ſuffre pſecutiō be called bleſſed, as wher Chriſt ſaith, bleſſed be they ſuffre pſecucion for rightouſnes ſake, for theirs is the kingdō of heuē. Here we muſt note that the cauſe of bleſſe is to be i the kingdom of heuē, ſo ſ the meaning & ſcēce of this text is, that ſuch as ſuffre ſ crosse be bleſſed, bicauſe they be in the kingdom of heuē, & not bicauſe they ſuffre pſecution. Alſo Chriſt ſayth bleſſed are ye whē mē tēpyle you & pſecute you, & ſhal ſalſly ſay al manner of euils againſt you for my ſake reioyſe & be glad for your rewarde is great in heuē, here yf ye wil ſet the cauſe before ye ſhal caſely haue the meaning & explication of this place in this wyſe. By cauſe they that be pſecuted reuiled for chriſtes cauſe, know ſ they be regarded of god, & haue a ſure rewarde by promiſe layd vp for them in heuē, therfore they be bleſſed.

Math. v. 12

Math. v. 11

Contraries to the crosse be theſe. To graunt to the Anabaptiſtes that by the name of crosse is only mēt an outward pſecucion. To graunt that the crosse or pſecucion of the godly pſons chaſteth caſuallie. To impute the crosse of the godlye vnto Satan. To denye that the crosse ſhaunceth of the boſti-

Contraries
or errors
Anabaptiſtes

Common places

Chilisties.

Anabaptistes

Donatistes.

Anabaptistes

**The errour
of monkes &
fryers.**

ful wil of god, of the graces & charite of
god. To beare the crosse vnpatiently &
grudgigly against the forme of bearyng
the crosse. To curse god i persecucion, or i
the crosse. To be angry wth god i tribu-
laciō. To hold \hat{p} the godly p^{er}sons shall
not be subiect to the crosse eue^r to \hat{p} end
of the wo^rld, but \hat{p} the crosse of \hat{p} god-
ly shal ons cease here i erth, \hat{p} they may
reigne here peasibly wthout al maner of
trouble or affliction to the ende of a. W.
yeres, al tyrants & wicked p^{er}sons slain.
This errour long ago began of \hat{p} Chi-
listis, which now of late the wretched
Anabaptists haue renued. Jee rashly to
run v^{er}o persecucion & the crosse. To lay
the crosse v^{er}o the selues. To holde \hat{p} it
is syn to see the crosse, where escape or
fleeing maye be wthout p^{re}iudice of gods
name. To holde \hat{p} the crosse may be resi-
sted wth the sword, and wth violence, against
the manyfest exemple of Christ, & of al
sayntes. To rush hedling in to the dan-
gers of the crosse, & to pray to haue the
crosse & persecucion, as long ago \hat{p} Dona-
tistes did, & as \hat{p} Anabaptists do at this
day. To graunt \hat{p} he can not be a christe-
ma, which either suffreth not outward
persecuciōs or dye for \hat{p} gospel. To main-
teyn the opiniō of freres & monkes, \hat{p} the
punysh.

punishmētes of wyched malefactours
stand for they; saluaciō. To hold þ the
crosse as a good worke iustifyeth. To
hold þ the effect; of þ crosse which pcedē
of rewardes, chaūce vnto þ godly, eue
for the very pserucion o; crosses sake, &
not bicause of the promesse.

Of humilitie. C A. XXXII.

Humilitie o; lowlynes towardes
god is þ true fear of god, wherby
the psciēce being terrified & made
affrayd in the iudgemēt of god, cast fro
thē their hole cōfidēce of they; own po
wers of their owne wisdom, of they;
owne ryghtousnes, &c.

Distinction.

THIS distinction is pved sufficiētly
by the pphet Esaiē, saying. Thus saith
the lord, heuen is my seate, & the erth is
my fote stole, wher shal now the house
stand þ ye wil buyld vnto me? & where
shal be þ place þ I wil dwel in? As for
these thinges my hand hath made them
al, & they are al created sayth the lord.
which of thē shal I regarde? euen him
that is a lowly troubled spirite, & stan
deth in awe of my wordes. An exemple
of this humilitie is excellent in Dauid
who being rebuked of the prophet Na
than, espieth his syn, & not trustig þ by

Þrone
Clay. lvi. a.

11. Reg. xli. a.

R. iij.

his

Common places

His own ppe iustice, he might appease the wꝛath & displeasure of god, whē he saw he shold be put out of his kingdom he knew þ the thing was done by gods counseyle & pꝛouidēce, wherfoze he trusted not to his own powers oꝝ wisdom that he mighte retayne & kepe ayll his kyngdome. The vessel wherein this humilitie repositeth is the mynd, and therfoze s. Peter calleth it the lowlynnes of mynde, saying: se ye haue lowlynnes of mynde fired in you.

1. Pet. v. 6.

Causēs

O F humilitie the cause is thoty ghoſt whose gift it is. To which is also gods worde added, for the word of god teacheth & instructeth vs to distrust & condemn our selues, & to commyt our selues holly to Chꝛyst. S. Bernarde maketh the knowlege of a mans selfe the cause of humilitie, for thus he sayeth. I know that no man wout the knowlege of him self is saued. For of this knowlege of a mans owne self springeth humilitie mother of saluacion, & also the feare of the loꝝd which in lyke wyse as it is the beginnyng of wisdom, so also it is of helth.

Barnar. sup
tant. serm. 37

No partes

T H I S humilitie, of which we speke hath no ptes. for it is one certeyn moꝝd of mynd towarde god by which þ
confer-

chēces feared by þ indgemēt of god distrust the selues, to thitēt they might be holpē by the mercy & ayd of god. The ciuil humilitie oꝝ lowlynes wherby we despise not other befoze oure selues, is the effect of this humilitie towardes god For who so euer knoweth his own vn- clēnes and wickednes shal neither con- tēne ne despyse other. Certes an hypo- critical & coſterfeyt humilitie is þ whi- che our mōkes, freres, chanōs & nūnes haue fayned in ceremonies & outwarde apparel. This humilitie may be rather called arrogaunce oꝝ pryde.

Humilitie of religious per- sonnes.

The effectes of this lowlynes of herte oꝝ humilitie in scripture be knowen to be these. To fear god truly. To be fray- ed by þ knowlege of a mā's own sin tru- ly. To cast away in the sight of god al his own rightousnes, holines, wisdom confidence. To be a cōtrite & humbled hert. To be a token that god wil haue mercy on vs. for god resisteth þ pꝛoude but to the lowlyons he gyueth grace. To be a signe þ we be in the kyngdom of heuen, accordyng to the sayinge of Chryste. Blessed are the meke. Nowe, the humble be called blessed, not by- cause of the verye worke of humilite, but bycause they be in the kyngdome of

Effectes of lowlynes.

Eccl. i. xvi. Psal. l. Petr. v. b

Common places

Judith. ix. c.

of heuē. Itē to be herd of god, as Judith sayth. There was neuer proude pson pleased the (oh lord) but i the prayer of the hūble & meke hath thy pleasure ben euermore. Also ps. 101. God hath looked vpo the praiser of hūble, & hath not despised their petitions. To be exalted of god. Lu. i. He putteth downe hū mighty frō their seates & exalteth the lowlye. To here hū weykenes of others. Of this effect s. Paul treateth manifestly to the Gala. saying. Brethren, if any man be fallē by chaūce i to any fault, ye which are spūal, help to amēd hi in hū spirit of mekenes. &c. Also Christ Mat. 7.

Contraries.
The errour
of Religious
personnes.

CONTRARYES to humilitie be these. To hold hū humilitie or lowlynnes stādeth in outward gestures, clothing, ceremonyes, rytes, & outward thinges. To say lowlynnes of mynde before god is our owne worke. To saye humilitie euen of it selfe giueth remission of synnes. To make decrees of humilite, and certayne rewardes of them in the lyfe to come.

Definition.

Of sacramentes. CA. XXXIII.

Sacramentes be visible signes, institute & ordeyned to testify of hū波士tiffull wil of god towarde vs, & to moue

move & excite our hertes to saythe toward the promyses of god.

I cal the sacramētes visible signes for Probation
is. causes, thone bicause they be layd o-
pē to þ eyes, thother bicause like as thi
ges set befoze the eyes to moue the sight
to the sacramētes moue the hert to by-
lene. Therfore s. Aug. very pperly cal- *Augustine*
leth a sacramēt a visible word. For like
as the wordē is a meane wherby tholy
gost moueth þ hertes to bileue, & is cause
together w the holy gost of faith (accor-
dyng to Paul. sayth is by hearing, hea- *Roma. x. c*
ryng by the word of god) so also the sa-
cramētes be meanes wherby tholy gost
moueth hertes to bylene, & be in maner
causes of the very sayth.

The effectes of sacramētes haue no abi-
guite or dout, but be most clerely espied *The effectes
or operaciōs
of the sacra-
mentes.*
by þ vse of circūcisiō which was a sign
þ testified & bare witnes of þ fauour of
god towarde Abraham. It admonished
hi of the promise. It lifted hi vp in tēpta-
ciō vnto sayth, & therfore this signe is
called of þ apostle the seale of rightous-
nes, not þ it iustified Abraham, but þ it
assured, & as it were sealed vp his hert,
& kept hi in a sure faith towarde þ pro-
messe which was made vnto hi. Vndoub-
tedly no mā wil wōder at these effectes
of the

Roma. xii. a

Common places

of the sacramēt; if he vnderstandeth the vse of þ word wherefoze þ word serueth And where as a sacrament is a visible word, who shal doubt but þ a sacramēt may worke þ thing in the eyes, which þ word workes in the eares.

Distinction of
sacramentes.
Vniuersall
sacramentes

According to the varietie & diuersite of sacramēt, we diuide thē in to signes vniuersal, & signes pticular. Vniuersal signes be such as ptein to al mē alike, & be not bound to certeyn psons, as baptism & the souper of þ lord. Vnder baptism we may cōprise absoluciō, which pprely belōgeþ to penitēt; or repētānt plos, for baptism also is a signe of repētance. Truly these signes I mean baptism (vnder which I also cōprise absoluciō) & the souper of the lord be pprely called sacramēt, bicause besides þ they be signes of grace, they haue also remission of sinnes annexed. But forasmuch as we se þ al those thinges in a generalite may be called sacramētes which pteyn pmisses to thē annexed, as be praier, the crosse, almes matrimony, gouernāce, & suche like, therfoze these and semblable ought to be referred to the vniuersal sacramētes. for praier pteineth to al mē indifferēly, lyke as also þ rest namely in respect of power. Signes pticular be such

such as be giue to p̄inate oꝝ peculiar p̄
 ſons, oꝝ to ſome certeyn people, as circiſi-
 ciſiō was giuen to the Iews. Alſo there
 were ſignes giue to Bedeſ, Ezechias, &
 to other. In dede þ theſe p̄ticular ſignes
 although they were ſignes of grace, yet
 they had not p̄miſes annexed vnto the
 of remiſſiō of ſines, as haue þ ſacramē-
 tes of the newe teſtament.

Signes of
 ſacramentes
 p̄ticular.

THE ſignes oꝝ ſacramentes of the
 newe teſtament, which pertaine p̄p̄riely
 vnto vs were oꝝdeined and institute of
 Chriſt. Our weykenes gaue the occaſiō
 of inſtituting the. For mans minde af-
 ter the fal of Adā, being of ſuch weyke-
 nes þ by þ bare word it could not haue
 ſtedfaſt bileue, therfore criſt moued by
 our weykenes, added to þ word certeyn
 ſignes to help our infirmite, to thintēt
 we might be led ſelyngly, as it were by
 the hād vnto ſayth & the bileue of gods
 p̄miſes, as teſtifieth alſo ſ. Aug. where
 he ſayth: Man befoze ſyn ſaw god, vn-
 derſtoode hym and truſted vnto him. Af-
 ter ſynne, man can not conceyue god,
 onleſſe he be holpen by ſom meanes. To
 theſe cauſes is added the worde, ac-
 cōrdyng to this ſayinge, yf the worde
 be put to the element, ſo is made the ſa-
 crament.

Cauſes

Auguſtine.

¶

¶ Theſ.

Common places.

**The effects
of the sacra-
mentes**

The effects of the sacramētes be gathered of theyr propre vse wherunto they serue, which who so marketh, together wth the circumstances & occasiō of thōr dinatiō of thē shal easily se what be the effects of the sacramentes. Surely they may be these. To testify of gods wil towards vs, or to be signes of grace. To aduertise vs of Gods promises of god. To exercise & moue vs hert to beleue the promises of god. To lift vp the godly in tē- taciō vnto sayth. To be tokens of pfectiō by which we pfecte what god we serue. To be signes of thākes giuing. To be allegories & as a mā wold saye watche wordes of good maners, which myght pvoke vs to serue one an other, and to chaunge our life in to better.

**Contraries or
errours.**

Anabaptists.

Enthusiasts.

Scholomon

Contraries to the sacramētes be these: To hold the sacramētes be only markes of our pfectiō, wherby the christē mē are discerned frō the hethen. To say wth the Anabaptistes the sacramētes be only tokens or watch wordes of good maners. To graue wth the Enthusiastes the holy gost is sufficient, & that we nede no sacramētes in the aggregaciō. To hold wth the scholomē the there be only seuen sacramētes, if we cal al those thiges in a generalite sacramētes which haue promises

ses annexed. To cal w the scholē some
 sacramētes which haue no pmisses an-
 nexed. To graūt w the Donatistes & o^r Donatistes
 ther heretikes p the sacramentes maye
 not be hadled of euil ministers. To de-
 ny p sacramētes to be signes of grace.
 To adde any thig to the sacramētes o^r
 plucke any thing frō them. To deny p
 the sacramētes be made by the cōming
 of the woꝝd vnto thē. To deny p sacra-
 mētes be meanes to moue the hert vnto
 hyleue. To deny p the propre & pꝛincipall
 effectes of sacramētes be to testify of p
 louing wil of god towarde vs, and to
 stirre our hert to faith which receyueth
 foꝛgyuenes of synes annexed to p signes
 of the new testamēt. To graūt p the sa-
 cramenten be not ratified o^r sure wout
 fayth o^r our addiciōs. To this errour
 answereth I. August. in his booke of bap-
 tisme w these woꝝdes. It skylleth not
 whē we treat of the pfection & holynes
 of the sacramēt, what he bileueth o^r w
 what fayth he is endued, which recey-
 ueth the sacrament. In dede it skylleth
 very moch as touching to p way of sal-
 uaciō, p is, that p sholdest obteyn the-
 fectes annexed to the sacramēt. But it
 skylleth nothing as concernyng to the
 question of the sacrament. And euen in
 the

S. Augustines

9

Common places

the same booke of baptisme he wyrteth thus. Manifestū est fieri posse, ut nō sit integra, maneat sacramentū integrū. That is, it is manifest it may be, & faith not being pfect, yet the sacrament may remayne pfect. To hold & the effectes added to the sacramēt; may be take woul faith. To adoze & supliciously to worshyp the sacramētes, neuertheles in the meane seasō a reuerēce towardes the sacramētes is not prohibite. To wrest & straūgely to interprete & wor:des by whiche the sacramētes be institute. Al whiche the cōtraries & shal fynd debated & cōfuted in my Catechisme oꝝ institution of a chriſten man.

Of baptisme. CA. XXXIIII.

Baptisme is a signe oꝝ sacramente institute of Chriſt for remission of synnes.

The proue of this definition.

mat. x. xlii. d.

GO ye and teche (saith Chriſt the instituter of this sacrament) al nacions, baptising the in the name of the father the son, & the holy goſt. Also Mark. 16. Who so bileueth & is baptised shal be saued, & is shal haue remission of synnes. Likewise Det preaching to the people sayd. Repēt ye, & be ye euery one of you baptised

Act. 1. 8

baptysed in the name of Christ for remission of synnes.

THE causes farre and nere of baptisme be these, the worde, the water, the ministre, the person to be baptised, the godfathers and godmothers. Of these some be of the substance of baptisme, as the worde & the water, according to the ordinance of Christ. *S. Augustine* *Augustine* of the worde speaketh thus. *Accedat verbum ad elementū, et fiat sacramentum* That is, let the worde be put to the element, and so let the sacrament be made. Also in an other place he saythe. *Verbo baptismus consecratur, detrahe verbum, et quid est aqua nisi aqua,* that is: *August. vpon* *John.* By the worde is baptisme consecrate, plucke awaye the worde, and what is the water but water? Nowe the ministre the person to be baptised, and the godfathers and godmother, be not the substance of baptisme. For baptisme is made neyther the better nor the worse by reason of persons. Saythe whiche the Anabaptistes requyre as pryncypall cause to the full perfection of baptisme, is not of the substance of baptisme by cause the entiertie and perfection of the sacramēt dependeth only of the worde and the water, whiche
two

Common places

two thinges being p̄sent it is not to be
disputed further of the entiertie of bap-
tisme. for baptism is entiere & perfect
whether the p̄sons be baptised, the mi-
nister, godfathers or godmothers be
leue or not by leue. Neuertheles this is
true thobteyning of to:gyuenes of syn-
nes, whiche is the effect annexed to bap-
tisme is requyzed faith assenting to the
p̄messe of remission of synes. And this is
it that Aug. sayth: It shylleth not as tou-
ching the entiertie of a sacramēt what
he beleueth, or what sayth he is endow-
ed with which receyvethe the sacramēt. But
diuersitie doubtles there is as p̄teined
to the way of saluacion. But as to the
questiō of the sacramēt there is no dif-
ference. S. Aug. calleth the way of sal-
uacion which I cal thobteyning of the
effect annexed to baptism & cerning re-
mission of synnes, howbeit after what
maner and how the infantes receiue re-
mission of synnes in baptysme, where
as they haue not sayth by hearing of a
worde, I haue sufficiently declared in
my catechisme or institution of a chri-
sten man.

ONE onely thing vndiuided is bap-
tisme of which we here speke, that is to
wite the baptism of water.

The

Augustine.

No parties

THE proper effect of baptisme is remission of sinnes, according to þe saying of peter repēt ye, & be every one of you baptised in the name of Christ for remission of sinnes. Item of Christ. He that belieueth & is baptised shall be saued, that is to saue shal haue remissions of sinnes. The rest of the effects which folowe, do spring originall of thinges incident to baptisme, & of the proper vse of sacramentes, as: To be a signe that we be deliuered from the deuill, sinne, death, hell, &c. To be a signe of our remouinge out of the kingdome of Satan into the kingdome of Christ. To testifie of the bountifull wil of god towards vs. To brād he that we be rechristened to god. To be a walking, in which is giuen vnto vs the holy ghost, who begetteth & mortifieth & conuinceth which neuerthelesse abideth in vs, although the guilt of originall sin be taken away. To exercise and mane þe heart to beleue as oft as we receiue baptisme & the vse therof. To witness þe we be christians & sworn to Christ. To baptisme is a signe of oure profession. To testifie þe we be borne to the waues of perilles, & to the change of lyfe, to shewent we sholde dye continually, as long as we lyue, from syn, & rise agayne

The effects of
baptisme.
Ga. ii. b

Mar. xvi. b

Common places

lyke netts me vnto righteousness as declar-
eth Paul, & so is baptisme an allegory.

**Contraries
of errors.**

**Seleucians.
Enthusiasts.**

Anabaptists.

Contraries to baptisme be these. To
confidze baptisme without the promise
to it annexed, which erreth gedyth the
contempt of baptisme. To deny baptisme
with the Seleucians. To graunte with
the Enthusiastes, that the holy ghost is
ynough, & that baptisme nedeth not in
the church. To holde that worde and
fayth suffice to saluacion, & therfore we
nede not baptisme. This erreure presu-
meth aboue the iudgement of Christ whi-
che ordeyned baptisme, whiche doubt-
les wolde neuer haue ordeyned it if he
had knowen no vse of it in the church.
To hold þ baptisme is onely a signe of
our profession. To saye with þ Anaba-
ptistes þ baptisme is onely an allegory or
wath word of good maner. To say bap-
tisme is only an outward wasching of þ
body which the outwarde satisfactiō is
forgyuen. To mainteyne þ baptisme is
perfyte & entyre although the water be
not there. This erreure is agaiñ þ water
of baptisme. To say þ spiritual baptisme
sufficeth, wherby we be baptised of tholy
ghost. To holde that baptisme is hole &
pfitte wout the word. To say that bap-
tisme is not perfyte or sure, but is to be
renewed

dened againe, onlesse faith be present.
 This erreure is confuted sufficiently wel
 in the causes of baptisme by the wordes
 of S. August. To say that euil ministers
 make baptisme not good, which erreure
 saint August. confuteth. To graunt that
 for the unfaithfulness or unworthyness
 of the godfathers or godmothers bap-
 tisme lacketh of his perfection. To deny
 that a man is apte & mete to be baptised
 at any tyme of his age, which erreure bin
 the kingdome of Christ vnto obseruaciō
 or merking. For if the kingdome of christ
 cometh not (as Christ hym selfe witness-
 eth) by merking, Ergo neither baptisme
 cometh by merkinge which is a parte of
 the kingdome of Christ. To holde that
 eyther we be otherwise to be baptised
 then in the name of the father, the son, &
 the holy ghost, or that this forme suffi-
 ceth not. This erreure is against þe forme
 of baptisme. To holde that to be dipped
 thyse in the water is by gods law. To
 hold that baptisme is good ynough out
 of þe congregacion, althoughe the persons
 baptised retorne not vnto the cōgrega-
 tion, vndoubtedly if they do not retorne
 their baptisme is to their destruction as
 sheweth 1. Aug. To say þe baptisme made
 with corrupt wordes is of no force, but

August. cited
 Crescencius
 gramaticus

August.

S. 11.

oughte

Common places.

oughte to be done againe. To deny & to
 necessite it is lausful for every p'son to bap-
 tize. To take rashely or without calling &
 office of baptizing, no necessite constrain-
 ynge therunto. To holde that suche as
 be baptised of heretikes ought to be bap-
 tised againe. To holde that the effectes of
 baptism do folow baptism for other
 causes then for faith concerning the pro-
 mise. To say baptism taketh away in
 vs the naturall concupiscence or lust. This
 error is openly false against comon ex-
 perience, albeit the guilt of originall syn
 is taken away. To say that the guilt is
 take away by baptism, but not & paine
 or punishment. To say that baptism is
 not a comfortable thing vnto vs through
 out our hole lyfe, so that by it we maye
 liue by & solace our selves. To deny that
 the effectes of baptism do endure con-
 tinually vnto vs to our consolation. To de-
 ny repentance vnto such as fall after
 baptism in the Nouactians & Anabap-
 tistes. To deny mortification & regene-
 racio after baptism with & Cathariā.
 This error springeth of ignorance of
 originall concupiscence or sin stickinge i
 vs. To deny & ceremonies added to bap-
 tisme, by mans authorp'tye, be thing in-
 different, that is to wete, which may be
 left

Nouactians.
Anabaptistes
Cathariā,

lest vndone or may be done so þat same be
 not twicked without daunger or scruple of
 conscience To make but a trifle of þat milli
 call sacramēt of baptysme. To holde that Anabaptists
 men ought as often tymes to be bapti-
 sed as they fall into sin. To holde that
 bicause of the effeate of baptysme which is
 remission of synnes, baptysme is the offer-
 ner to be bled, to thintent we maye the
 oftener receyue forgiunes of our synnes
 To hold that children not yet bozne are
 to be baptysed in theyr mothers wombe
 or those which partly be bozne & partly
 yet sticke in their mother. Against this er-
 rour saith saint Agust. in this wyse. No- August ad
Dardanum.
 thinge can be bozne againe, which is not
 yet bozne. To say that infants which
 be baptysed at home in tyme of nede ac-
 cording to the forme appoynted of Christ
 conteyned in these wordes, in the name
 of the father & the son & the holy ghoſt,
 ought to be baptysed againe in þat temple Anabaptistes
 To hold with þat Anabaptistes that chil-
 dren are not to be baptysed, tyl they come
 to thage of discrecion. This erreure is
 new and was neuer herd i the church of
 Christ befoze.

THESE cōtraries & other moze I
 haue cōfuted in my Catechisme or insti-
 tucion where thou shalt finde a cōplete
S. lll. and

Common places

And entyer treatise of baptisme.

The supper of the Lorde.

CAP. XXXV.

Distinction.

Math. xvi. c.

Math. xvi. c.

Mar. xii. c.

Luc. xii. b.

1. Cor. xi. c.

1. Cor. x.

Causes of the
Eucharistie

or lords loup

The supper of the lord is a sacrament
ordained of Christ him self, & such
as haue faith in these wordes of
Christ & promyse (that for you is giuen &
shed for the remission of sinnes) may re-
ceiue pardon of all their sinnes to chintet &
also they may forgive their neighbour &
be the good frely after the temple of Christ
Probations of this distinction.

That the supper of the lorde is the
ordinance of Christ, teacheth the euange-
listes, Matthewe, Marke, Luke. To whom
also Saint Paule agreeth. Remission of
sinnes is the effecte added by the pmyse of
Christ vnto this suppe. But is not here
take but by hauing faith vpon the wordes
of Christ the promyse, which be these:
giuen for you or shed for the remission
of sinnes. Finally, forasmuch as this sa-
crament is a signe of mutual charitie as
the apostle teacheth, therefore I haue made
the small frute of remission of sinnes,
& we shoulde so loue our neighbour, as
we do to do him good, as Christ loued vs
& dyd vs good.

The causes of the sacrament of the lord

Of the lordes supper. xxxiii.

bes supper be these: Christ the institutor
of word, bread, wyne, the receyuer, & the
minister. The word the bread & wyne be
of the substance of this sacrament, whi-
che beinge present it is not further to be
disputed concerninge the enterte of p-
fection of the sacrament. The receyuer &
minister whether they be good or euill,
whether they beleue or not, by leue by
their naughtyness or by disple nothings
is detracted or plucked from the pfection
of holynes of this sacrament, likewise as
nothig is added by the goodnes & faith
of them. Albeit in the meane season it is
true, that the effecte annexed to the lordes
supper, concerninge remission of sinnes
both not solow the eaters and drinkers in
this supper, onles they eat also by faith
the wordes of Christ the minister. The ma-
terial causes of this sacrament be the bread
& wyne, of which this sacrament the bo-
dy & blood is made. The formal causes
be to eat & to drinke.

The lordes supper is not denyed in No partes
ptes, onles a man wil draw partes out of
the mater of which it is made, I meane,
of the bread & wyne or of other thynges pfect
of which the consisteth the body & blood of
Christ. Certes of the coniunction or rather
aglutination of these thynges, is essen-
the

Common places.

the error of one kinde, contrary to the ordinaunces of Chryste, & the blage of f^r auncient church.

Of the two
kortes of
eatinge.

August

1. Corin. xi. f

The spirituall
eatinge.

1. Corin. xi. f

THE fathers, folowig f^r apostle haue not vnaptly made two maner of eattinges of the lordes supper. The one they cozporal or sacramentall eattinge which is done with the mouth onely without faith, & as S. August. saith, which no spiritual refection foloweth. This eattinge maketh vs to vse the lordes supper vnworthely. And of this Paul maketh mention writing to the Corinath. in this wise wherfore who so euer eate of this breed or drinke of the cup vnworthely, shall be giltye of the body & blood of f^r lord. Also he saith, who so euer eteth or drinketh vnworthely eateth & drinketh his owne dānaction bicause he maketh no difference of the lordes bodye. The other they called the spiritual eating whiche is done by faith & which the spirituall refection doth folow. This maketh vs to vse the lordes supper worthely. Of this, thus writeth paul, let a mā therefore examine hym selfe & so let him eate of the breed & drinke of the cup. Nowe, he examine thū hym selfe, which by faith commeth to f^r lordes supper & pōdereth wel thū hym selfe the vse & pfitte of this supper, & so discerneth

and shall see if he be worthy
to receiue it

Of the lordes souper: xxxv.

meth this supper from a fleshy supper. Doubtes this spiritual eating Christe persons do dayly vse although they receiue not the sacrament, when spiritual ly they be implated & graft in Christ by faith, that they may abide in Christ and Christ in them. Of this eating speaketh Christ throught the hole sixt chaptre of Ioh. But to eat togither with þ mouth and also with faith this onely maketh the worthy and holisome eatyng of this supper.

Ioh. vi. m

This supper forasmuch as it is a sacrament of the new testament, therefore remission of sinnes is the propre effecte therof, whiche is purchased by faith or credite giuen to these wordes of Christ the promiser. Gyuen for you, & shed for þ remission of sinnes. To this effect these also folowinge may be added. To haue ryghtousnes. To haue euerlastinge lyfe. For these two effectes be annexed to remission of sinnes. To testify of the bof tyfull wyl of god to wardes vs. To testify that Christ dwelleth in vs. To admonyþ vs of the promyses of god. To be a signe that god is appeased. For such as beleue that they receiue in this supper forgiveness of sinnes, be also assured that god is pacified, and wel contented with

The effectes
of the lordes
souper.

Ioh. xvi. c

Common places.

In the exhorting the selues in this sacrament, as a signe of most certaine grace & accompaniment. To bring for into the consciences, whē appching by faith to this suppe we be throughe perswaded & we receiue remission of sinnes. To kide raise & stirre vp our faith. To prouoke vs to mutual loue & charitie for the supper of the lord is a token of brotherly charitie. To moue vs to worke well lest we pollute & despile againe our bodies whiche be nowe ioyned to the body of Christ. For to this intent we be instructed or receiue remission of synnes in this sacrament that we shoulde worke well accordinge to Paul, we be his workmanship created in Christ Iesu to good workes so that the ende of iustificatiō is to worke wel, To testifie & we be christians, and apperteyne to Christ. Thus the supper of the lord is a token of oure pfectiō. To stirre vs to giuing of thanks. And therfore of sufficient fathers this suppe is called Eucharistia, & is to say a thankes giuing. Contraries & errors against this supper be these. To bring forth suspiciously in the Thomistes sondry figures and types of this souper out of y olde testament Albeit eating of y pascal labe may be a figure of this sacrament. To holde y

the

Ephe. ii. b

Roma. vi.

why this sacrament is called Eucharistia.

Contraries.

Thomistes.

Of the lordes souper. cxxxvi.

The souper of þe lord is onely a marke to
discerne the chrysten fro the heiden. To
say with þe Anabaptistes þe souper of þe Anabaptistes
lord is onely a sygne of brotherly frend-
shipp or loue amonges the godly yf long.
To hold with the papistes þe souper papist
of þe lord is an oblatiō or sacrifice to be
applied for other both quyk & deed so
that this sacrifice may deserue & merite
vnto the remissiō bothe of pena & culpa
þis, of the peyn & of the blame or faulte.
This errour shal be sufficiently espyed
by the cōparyng togither of the cōmon
& euangelical souper & of the priuate and papist
papistall masse, in which cōparyng we
see that the popishe masse agreeth in ma-
ner nothyng at all with the lordes souper
which Chyrist instituted. To deny that
mans reason is not forthwith offended
by this sacrament whē it neglecteth the
worde & cōmaundement of Chyrist the
institutour. To denye that mans reason
is not forthwith offended wiche the vi-
tute of this souper when it considereth it
wout the pmys annexed vnto it. To de-
nye i this souper that vnder bread & wyne
is ministred vnto vs þe true bodye & true
bloode of our lord Iesus Chyrist. To
dispute supliciously (as of certayn scolers
men hearetofore it hath ben disput-
ed

Common places

fed of the presence of the body & blode
of Chyyst or howe & after what fassyon
the body & blode of Chyyst is there pre-
sēt or howe great & howe lytle it is. To
interpret the wordes of the lordes sou-
per allegorycally. To put to, or take fro
the souper of the lord. To denye that
the cause of puttynge to & takynge from
in this souper is the selfe reason. To se-
ale from the lay persons the one kynde,
even the blode of the lord, contrary to
the ordynauce of Chyyst. To saye that
a sufficient cause of the foresayd theft is
the feare of daungers lest any thyng
myght be shed out of the chalyce. This
errour for the moost parte I am wound
thus to answer, lyke as the testamēt of
laste wyl is not chaunged bycause of
feblenes of the heyr, neither the heire is
deprived of his inheretable goodes not
standyng his feblenes or infirmyte. So
neither we shold have ben spoiled and
robbed of þ one kynde for any maner of
our infirmyte. To hold þ þ lordes souper
is not truly mynistred or euyl ministers
To denye the .iiij. sortis of eatyng þ lordes
souper, the one wherby we vse this sou-
per worthely, the other wherby we vse
the same unworthely. To deny that in
our tymes the rōturyon of the spirytual
eatynge

Of the lordes souper. exxxvii.

eatyng, which yet dayly chrysten men do
vse by sayth, althoughe they appoche
not to the sacramēt by þe sacramētal ea-
tyng, hath igendzed þe error of this sou-
per. To appoynt & lympte þeyself a cer-
teyn tyme to take the lordes souper.

To copell with the Manichees the ca-
hers of this souper to take it tēpered w-
mans seide. To mynge out blode w- the
Cataphrygis out of chyliden of a yere
olde) which blode they fetch out of the
hole body of the chylde by lytle small
prichynges & myngle the same w- flowre
makig breed therof which they vse i the
soup of the lord. To vse w- the Aquaries
water i stede of wyne. To mynstre in þe
lordes soup w- the Artotytes breed w-
chese. To holde that outwarde spara-
cyons make vs worthy to þe lordes soup
To appoche to this soup w- out all re-
uerence & sobrenes. To deny that suche
are to be dysne away fro the lordes sou-
per accordyng to the vslage of the aūciēt
church as be notoryous synners & vilsy-
ous p̄sōs: To holde þe this soup is not a
entyze & p̄fecte sacrament onles þe sayth
of the receyuer be p̄sēt, I āswere w- th
S. Augu. as befoze in the tytle of sacra-
mentes. To saye þe we maye receyue re-
missiō of synnes, which is the propre ef-
fecte

Manichees.

The cursed
error of the
Cataphryges

The heresie
of Aquaries.
The heresye
of the Artoty-
tes.

Common places

**The error
of papistes**

Teete of this souper, without faith or by
any other thyng, then bycause of faith.
To denye the foresayd effectes of the
lordes souper or to admitte some of the
to relect & damne other some. To holde
that the souper of the lorde euen for the
very woordes take doth iusttise & that w-
out any good morcen of the vser, that
is to saye, without the faith of the re-
ceyuer of this sacrament, To asygne or
impute the effect of this souper concering
remysyon of synnes partely to the selfe
souper & partely to faith. To meyntern
with Thomas of Aquyne that the body
of the lord was ones offered i the crosse
for original synne and is nowe cony-
nually offered in the altar for dayly
trespases.

**The heresye
of a romyshe
saynt**

Of sacrifice. C A. XXXVI.

Dyffinition.

Sacrifice in a generalite is thoblacib
of our worke which we redie to god
whō we haue knowē to be such one
to whō we giue deseruigly this worship
T H A T sacrifice is ā oblacib is certain.
For to sacrifice signiffee here to offre,
& where as I added, of our worke, I note
p differēce betwē such things as we of-
fer to god, & such things as god offereth
to vs. The woordes p folow in the diffi-
nitiois

Worke

which theme thocrastie of sacrifice, which
is the knowlege of some god amonge
men. For whē every man eue from the
beginnyng of the worlde hath knowl of
decreed to hi selfe to be a god, bi he hath
studied to worshyp, to honour, to geue
thāks vnto, & to testify this knowlege
in some certeyn worshyp toward & same
god thus knowl. And bycause sacrifice
is the pryncypal parte of worshyp, there-
fore by it they haue declared they And
ycle towardes the same god. Finally,
I added deseruyngly to thiernt I wold
shew & powers of our knowlege, which
not onely consist i knowynge hym to be
god, but also & he createth, governeth, &
conserueth al thynges creat. This know-
lege of god, which eue of the lawe of na-
ture is after a maner knowl, engendreth
in men a mynde whiche beleueth that
we ought of duty, & not without cause
to worshyp suche a god.

THE effeycent causes of sacrifices *Causes*
be the selfe offerers. The materiall cau-
ses be take of the thynges offered, as be
the beestes, the frutes, &c.

NOVV thocrastie of sacrifice was & *Thocrastie of*
natural knowlege of god & all mē, as I *sacrifices,*
haue said before. Of this knowlege cert-
teth vs thapost. And eue there were as *Romans*
be

Common places.

he sayth that the gētyles glozifyed not
god whō by þ law of nature they knew
by this he also cōmēdeth a certeyn wor-
shyppinge of god naturally put in the
gētyles. Of this worshyppinge is sacrifi-
ce a parte. wherfoze I conclude thoc-
casyn of sacrifices was vnyuersally by
nature in al mē, eue as there was natu-
rally a certen knowlege of god. I speke
here of the general occasyō of sacrifices
cōmō to all mē eue of nature, that they
shold worshyp such as they take for god
I speake nothyng here of the true wor-
shyp of god, I speake nothyng of those
sacrifices which of a sayth haue prece-
dēd amonges the godly befoze þ lawe gūe
o; after þ law by spetiall cōmaūdemēt.
But I disput here, generally of the in-
different & cōmō occasyō of sacrifices cō-
cernyng the lawe of nature wherby eue
frō the beginnyng of þ worlde, mē haue
worshypped such as they haue ben per-
swaded to be goddes, although not w þ
true worshyp o; acceptable sacrifices to
god. But cōcernyng þ worshyp & sacrific-
es of þ godly by which they haue right-
ly worshypped god, & whose sacrifices
haue ben acceptable to god & as the scrip-
ture sayth. In odorē suauitatis. that is
to saye for a swete sauour o; sauour of
sweetnes

Swetnes, ye shall vnderstand & a distinct
 ion is to be had betwene the true & ryght
 woꝛshipp & betwene that generall woꝛ-
 shipp pcedyng of nature, & agayn betwixt
 the sacrifices of the godly whiche please
 god & betwene the generall sacrifices p-
 cedyng of the lawe of nature. The true
 & ryght woꝛshipp of god hath no occasiō
 of nature. For nature is corrupted. And
 neyther & sacrifices of the godly whiche
 please god can haue occasiō of nature.
 wherfore we ought to thynke that the
 ly ghost & sayth were causes of the true
 woꝛshipp of god & of the sacrifices of
 godly, choly ghoste as gyfte (for all our
 good workes be gyftes of choly ghoste)
 sayth as a cause mouyng to graunt
 hidnes, soasmuch as faith cā not be vni-
 kynde. So Abel wout doubtinge righ-
 tly instructed of his parentes chereyng
 the pmys made of seide & being iustified
 by sayth wyllynge to declare vnto god
 his kynde hert offered vnto hi sacrifices,
 of which god looked bicause thei were of-
 fered i faith as teacheth th apostle where
 he saith. By faith Abel offered vnto god
 a more plectous sacrifice the Cāpn. But
 Cai offered sacrifices not moued by any
 faith of which he had no speke, but by
 general occasiō of nature whereby al mē

A distinctiō
 betwene the
 woꝛshippes
 of sacrifices
 of the godly
 and of the
 vngodly.

Gene. iiii.

Heb. x. 5

Common places

Gene. xiii. a.

Roma. i. d.

Gene. viii. d.

Gene. viii. d.

12

be ipelled vniuersally to some worship-
ping of that god that they knowe. for
this cause god regarded not þ sacrifice of
Layn, lyke as he allowed not þ sacrifice
of þ other gētiles or worshippes wherth
they worshipped god whom they knew
other whyles by the ymage of mā other
whyles of beestes as witnesseth Paul to
the Roma.

¶ Noe buylded an altar to the lord, & of
al the cleane beastes & cleane fowles of-
fered a sacrifice vpo þ altar & this was
a iust & perfite mā, wherfoze he had also
faith which moued him to declare again
his kinde hert towarde his god for the
great benefyte of pseruation fro drow-
ning. And sozasmoch as Noe offered these
sacrifices by faith they were exceptable
to god, wherfoze it foloweth in þ text, &
þ lord smelled a swete sauour. I conclude
therfore of these exēples, þ faith gaue oc-
casion vnto the godly aswell before the
lawe giuen as after by commandemēt
of sacrifice & worshipping god & further
more caused þ the same worshippes & sa-
crifices were accepted of god.

¶ There be also some psons in this opi-
nion & that not without sure grounds þ
refer the first & original begynnig of ser-
uing god by sacrifices vnto þ godly fa-
thers

ethers of whome they wyl that þ gētilles
had their begynning by solyly conſider-
ſeyting to offre their ſacrifices but as cō-
monly it cometh to paſſe, folowinge the
outward worke of þ fathers wout theſe
faith eue as yet at this day they ſolowe
many workes of ſaintees but their faith
they ſolow not. Thus it is very lykelye
that þ gētilles in ſacrificing of their own
children folowed Abrahā which by a ſpe-
ciall cōmandemēt was cōmanded to of-
fer his ſon Iſaac.

Sacrifice takē in a generalitey for a ſer-
uice of god differently amōg al men, p-
cedinge of þ knowlege of ſome god, is of
one only ſort, þ is to wite, a ſacrifice of
praiſe, whiche alwell the godly as the
heretike, ſignifying the beginnig of the world
haue ſtudied to utter their kindnes to-
wardes him, whō they haue knowē for
god, ſaue þ þ godly haue had other occa-
ſions or cauſes þ alſo an other intent of
theſe ſacrifices which were acceptable
vnto god by cauſe they prouide of faith. Af-
terward in the law came ſacrifices of re-
dēptiō which be called propitiatory ſacri-
fices which redemed rightouſnes & the
commonaltey of Moſes.

B E S I D E there is yet an other ſa-
crifice of redēptiō whiche is a ſacrifice
for

Parte 1

Sacrifices
Propitiatorie
or of redem-
ption,

Common places.

for sinnes made to recōyle & pacify god.
This toke his occasiō of the fall of Adā
which after he had sinned & againe re-
ceyued by grace a promise that his fall
shold be redressed forthwith in the selfe
promys this sacrifice of redempciō begā
to stande for the sinnes of Adā, through
faith vpon a hyst that was to come, the
offerer of this sacrifice, who shulde offer
in the latter dayes a ppiatory sacrifice
for the sinnes of the hole worlde for a p-
fecte & everlasting righteousness. In this
offerer or priest, I meane Christ beleued
of fathers & became partakers of this sa-
crifice.

Effectes

The effect of sacrifice takē in a genera-
litie is one onely, & hath ben generall a-
monges all men, that is to wite, to of-
fer sō thing to god & might testifye their
louig hert towards hi. Neuertheles it
is not all after one falliō i & godly & in &
vngodly gētilles which foliably haue con-
terfarted & godly. But to the intent all
things may be made the clerer in this be-
halfe, I wyl set forth generally & spices
or kindes of sacrifice, wherein ye shall se
openly the fmall effectes of all sacrifices.
The cōtraries of sacrificie in a genera-
litie, I shal bring forth after & isary of &
kindes.

Col

**Of sacrifice propitiatory or
of redemption.**

Thike it good to begin with þ sacrifice
ces of redemption. for this began be-
fore þ sacrifice of praife, even thā whan
Adam receyued the first promise of the
seed to come, which promise Adam bele-
ued, & bycause of his faith which he had
hpd. **C**hrist the bishop & offerer of this sa-
crifice of redemption to come, he was sa-
ned as al þ rest of the fathers that came
after were. Now this faith afterwar he
brought forth sacrifices Eucharisticall,
þ is to say, sacrifices of prayse or chan-
ces giving, wherby the goodly wold br-
ter their gratitude & louing kindnesse to
wardes god for the remission & grace p-
mised them in þ offerer of þ sacrifice of
redemptiō to come. Truly there be two
sortes of sacrifices of redēption. The
one which serueth in the compnaltpe of
Moses to redeme the ryghtousnes of þ
law. The other whiche was anaplable
alwayes before god, & is yet suaplable
cōtynually bycause the prest or offerer of
it, I meane Christ, is eternall, & euēga-
linge for þ redemption of sinnes & to ob-
teyne vs the fauour of god.

**Of the propitiatory sacrifice
of Moses lawe.**

I. iii.

Of the ppl:
ciatorie sacre-
tyce in Mo-
ses lawe.

Done

Heb22.17.b.

Common places.

A sacrifice of redemcion in the co-
mon welch of Moyses, is a worke
p redeemed the iustice of p law, p
he which had comitted sin shoulde not be
excluded out of p comon weale of Mo-
ses, & it is a fygure of the true sacrifice of
sinnes before god.

This diffiniō is certeine by the epist.
to the hebrwes. capi. ix where the apostle
plucketh from all the sacrifices of Mo-
ses law al maner of perfection in p cō-
science. For he saith thus. Into the secon-
dable went the high prest alone ones
every yere, & not without bloode, whiche
he offered for hym self, & for p ignorance
of the people, wherfore the holy ghost
his signyfied, that p way of holy thin-
gs was not yet opened, while as yet p
first tabernacle was stāding, which was
similitude for the tyme then prest &
which were offered gyftes & sacrifices p
shulde not make p minstre persyte, as
pternynge to the cōscience. &c. But Christ
being an highe prest. &c.shal purge your
conscience fro deede workes for to serue
the lyving god. Also it foloweth in the
x. chap. Every prest is redy dāply mini-
sting & often tymes offereth one maner
of offering which can neuer take awaye
sinnes. &c. By which wordes thapostle
taketh

taketh away fro the pccatory sacrificies of Moyses the purgacion of sinnes, wherefore forasmuch as suche sacrifices could not take away sinnes, it is certeyn þat suche sacrifices of Moyses lawe onely serued to make men righteous in the eye of the lawe. Finally that these Mosat-call sacrifices of redemptiō were figures of the true sacrifices for sinnes in the sight of god, is manifest by the epistle to p. heb., namely in the .x. chapter.

C The cause of this sacrifice is god, **Causes** which commaunded this sacrifice to the children of Israel, to admonish them of true sacrifices of redemptiō which Christe the high byshop in tyme comyng sholde offer. Moyses was the puplicer of this sacrifice. And the high byshop was the offerer of it.

Of this sacrifice be no partes, onles a **Partes** mā will take the dyuers kindes i stede of partes. for vnto this sacrifice belong all such sacrifices as were made for sinnes or trespasses as sinoffringes. &c. of which inectiō is made in the .iiii. & .v. cap. of Leuiticus.

The effectes of the sacrifice of redemptiō **Effectes** in Moyses law were these. To reconcile þe Iues to their comynalte againe. To redeme the iustice of þe law. These effectes be

Common places

be certayne by the exēples of such as haue
 be reconcyled by these sacrifices vnto þ
 publyque weale of Moles. Also where
 as þ epistle to the Heb;ues plucketh frō
 the redemciō of sinnes before god it lea-
 neth vnto them the redempciō of iustice
 in the polycpe of Moles. Itē to purgfy
 or sanctify to þ purgacion of þ flesh heb.
 ix. For if the blood of oxē & of goates, and
 the ashes of an heifer, whē it was sprik-
 led, purgfyed the vncleane as touchinge
 the purifying of þ flesh, how moch more
 shall the bloode of Christ which througħ
 the eternal spirite offered him self without
 spot to god, purge your cōsciēces frome
 dead workes to serue the lyuig god. To
 be figures of þ true sacrifice of Christ as
 testifieth the saide epist. to the Heb. For
 the law which hath but the shadowe of
 good thinges to come. &c.

¶ The sacrifice of redem-
 ption before
 god.

Distinction. The sacrifice of redempciō þ serueth
 before god, is a satisfactory worke
 for the sinnes of oðer, reconcylyng god
 & appeasing his wrath.

Probacion. In this distinction is no difficulty, of
 which who so doubteth is no christē mā
 Heb. ix. How moch more shall þ bloode
 of

of Christ which thorough his eternal spirit offered him selfe without spot to god, purge our consciences from deed workes. See in the same chap. Christ was ones offered to take away the sinnes of many.

THE causes of this sacrifice be, god *Causes.*
the promiser, & Christ the high bishop or offerer.

¶ This sacrifice is not yted. For there is one onely sacrifice of redemption for sin *Partes heras* before god, appeasing the ire of god *of be none.* & satisfying unto god, concerninge pryte righteousness eduring for ever. heb. ix. he entred ones for all into the holy place & found eternall redemption.

¶ The effectes be taken of the aduantage *Effectes.*
ges & comodities which this sacrafyce hath brought vnto vs and be these. To buye away sin as witnesseth the saide = pistle the. heb. where it is thus said. But *Heb. ix. 8* now in the ende of the world hath he appered ones to put sin to flight by his offeringe of his selfe to put out sin. esay. liii. After he hath giue his lyfe a sacrifice for sinnes. Ro. ix. Of sin he condemned sin, & is to say, he put out sin by sacrifice which by the hebreue phrase is called sin as to his him which knew not sin he made to be sinne that is to saye a sacrafyce for

Common places

Job. 1. 21.

John. 3. 17.

For sin. To purge our consciences from
dead workes. To purifie or sanctifie the
believers accordig to the sayig of Christ
in the gospel of John where he saith, As
thou dydest send me into the world end
to haue I sent the into the worlde, & for
these sakes sanctifie I my selfe, that they
also myght be sanctified through þe truth.
Finally bytherunto may be referred all
effectes or beilyts of the deeth & passio
of Christ.

Of sacrifice of thanks or praise.

Definition.

Sacrifice eucharistical that is to say a
sacrifice of thanksgyuing or of praise
is an oblation of our kindenes whereby
after we be ones reconcyled to god by
the sacrifice of Christ we honour god,
praise him, & geue him thanks.

The pbarp.

This diffiniō is certein for it is euident
by the epist. to the heb. that there is one
onely purging sacrifice for synnes. wher-
fore it foloweth that al the other workes
in which such as be reconcyled to god do
declare theire obedience towards hym by
honouringe praylinge & gyuinge thanks
be sacrifices of praise, and not of redem-
cion.

Particyn.

Of which sacrifice there be. ii. kinds þ
one

Of sacrifice. cxliiii.

one is Mosaicall, the other tw of the
newe testament.

T H E Mosaicall sacrifice of prayse, Distinction.
was whereby oblacions were offered of
the chyldren of Isaacell to testifys theyr
obedience & thankfulness towards god.

O F this distinction no mā shall doubt Prove.
after he shall perceyue that there is one
only sacrifice of redempcyō for synnes.

T H E causes of this sacrifices be these Causes.
God the institutor, Moses the publi-
sher, the preestes the offerers, also the in
whose name this sacrifice was offered,
and finally the cōmandement to offer.

T H E condycyōnes of sacrifices pcedyng Partes.
of such thynges as were offered & of the
circumstances of them sufficeth here in
steede of partes. For albeit there were so
dry kyndes of this sacrifice, yet they tē-
ded to this ende, euen that the Isaacell
holde by them declare theyr obedience
towards god. Byther belōge oblacōs
retribucions, fyra tentes, tenthes. &c.

T H E effectes of this Mosaicall sacrifice Effectes.
were these: To declare theyr obedience
towards god. To render thanks to
god: To prayse god, and semblable.

T H A N Kfull sacrifices of the
newe testament,

C S a

Common places.

Distincyon.

Sacrifice of prayse of the newe testamēt is wherby we honour, prayse, & thanke god for þe receyued remission of synnes in Christ & his other benefytes.

The practis.

IN the new testament outward sacrifices, slaughters of beests, or other ceremonies be no longer in force & strength, but onely spirituall workes of the herte & of the affectio of such a person as is bozne agayn in herte by tholy ghost, accordyng

1. Peter. ii. a.

to this of saint Peter. As manyng stones ye are made a spirituall house, & an holly priesthode, for to offer by spirituall sacrifice acceptable to god by Jesu Christ

Roma. xii. a.

Also accordyng to this of saynt Paul. Make your bodyes a quicke sacrifice, holly & acceptable to god, even your reasonable sacrifice, Itē. Heb. xii.

John. iiii. c.

By hym let vs offre þe sacrifice of prayse alwayes to god, that is to say, the frute of those lippes which confesse his name. Itē. the true worshippers (sayth Christe) shall worshyp the father in spirit & trouthe. All these places sheweth þe the thankfull sacrifices in the new testament be spirituall, wherein we offre our thankfulness by good workes vnto god for our ryghteousnes and other benefytes receyued in Christ. For thankfull sacrifices be nothyng elles the good workes of þe godly

which

Of sacrifices. exlv.

which serue for the declaration of their
kindnes towards god, and for to pro-
uoke other to giue credyte to the gos-
pell, and thanks to god.

The causes of this sacrifice be these. The causes
holy ghost. The commaundement & sayth.

The holy ghost is cause, forasmuche as he
createth in vs new motions & new myn-
des mete to do spirytuall workes or sa-
crifices. And therfore also I suppose þ
þ sacrifices of christ mē be called spiry-
tuall sacrifices not so greatly because
they be spirytuall sacrifices as because
the holy spiryte worketh the in vs. The
commaundement is cause, forasmuche
as we be mylled by gods commaundement
to worke well, by which also we be as-
sured that our sacrifices or good workes
be pleasante & acceptable to god. Nowe,
sayth is þ cause, inasmuche as it is a de-
gree to the receyving of holy ghost. For
sayth taketh holde of Christ, Christ gra-
neth vs holy ghost. The holy ghost engen-
deth i vs new mynd & spiritual which
be hable to offre spiritual sacrifices. Fur-
thermore sayth is þ meane wherby our
sacrifices please god according to Paul
whatsso ever is not of sayth is syn. Also
It is impossible to please god without faith
The impossyue cause to these sacrifices is
taken

Roma. xiii. 8

Common places.

taken of the colynes or couenience. For
kithes we be the people of god & priests,
it is couenient þ we haue some sacrificy-
es. To formal cause of these sacrifices
putteth Dauid Rom. xii. where he sayeth
the lyuely and holy sacrifice.

Partes,

Of one sorte be all thankfull sacrific-
es in þ new testament, euē preyng of
spiritual affections of the herte which is
renewed & agayn borne by the holy ghoſt.
Wherof be cause the good workes of
saints or godly psons be of. ii. sorts, som
of the fyrst table, which preseribe aſwel
the inward as the outward maner
of god, & some of the second table which
edocyn the cynple & honest maners or
tyces towardes the neyghbour. Ther-
fore we maye also make two kyndes of
eucharistycall sacrifices in the new testa-
ment, not þ they be double & of two sor-
tes of theyr owne pper nature, but by-
cause they cōsiste in two kyndes of wor-
kes, to the pſyte exequyng wherof, be
requyred the selfe same pure affections &
the selfe same holy ghoſt to make those
workes holy & lyuely sacrifices. The sa-
crifices therfore out of the fyrst table be
these. Prayer towardes god, feare of god
Prayer or calling on god. Loue or chari-
ty of god. Preaching of þ gospel. Thankes
guyng

Thankfull
sacrifices of
the first table

guyng. Cōfessyng of god & leuablen p-
 ceptyng to thynwarde & outwarde ser-
 uynge of god. The scripture is ful of pla-
 ces whiche teache these sacrifices to be
 mooste acceptable to god, & therfore oftē
 tyme they be called obours or sauours
 mooste swete placable sacrifices, accepta-
 ble offerynges to god.

Of þe later table be takē forth these sa-
 crifices. To helpe þe neygbbour. To ho-
 nour the parents & rulers. Not to flaye,
 Not to compe adultery. To absteyn fro
 theft, & suche lyke whiche albeit they be
 outward thys or work; yet they be cal-
 led spiritual sacrifices forasmuch as for
 þe most parte they be done by þe worke of
 tholy ghoost, & wth a cōfessyng mynde. To be
 shewt all þe workes of sayntes ought to be
 referred hithe, yet eue þe vilest & moost
 base workes. For they led al vnto. I mark
 ¶ Forasmuche as the eucharistick or
 thankefull sacrifices of the newe testa-
 ment be nothyng elles but good wor-
 kes of the godly: therfore they haue the
 same effectes in common that good wor-
 kes haue with these. To prayse, to ho-
 nour god with these sacrifices. To
 render graces to god aswell for the re-
 ceuyed benefyte i Chyrl as for al othe-
 which god doth bestow dayly vpon vs.

Thankfull
 sacrifices out
 of the 2. table

Effectes

To

Common places.

To exerce by th ese sacrifices our faith
To prouoke others by these sacrifices
they may beleue & gospell & glory by god
Many more effects of this sacrifice may
be brought hyther out of the effects of our
good workes.

Contraries to the holl sacrifice.

Contraries to sacrifice be these. To
grasp & sacrifice generally take, is a pur
ging sacrifice for the redemption of our
sinnes. To denye & the gentiles receyue
theyr custome of sacrificiing either of na
ture which teacheth a certaine worship
ping of such god as it knoweth, or of
the followinge and imitation of the god
ly fathers. To hold & & sacrifices of the
godly & of & rude gentiles were al ones
of lyke vertue before the lawe was giue
To hold that the godly before the law
giuen were moued by any other cause to
do thankesful sacrifices the by faith in
forcing theyr kindes as her propre effecte,
Abraham concerning the offeringe of his
owne son had a speciall commandment of
god, To say that & godly fathers before
& lawe was giuen, deserved righteounes
by theyr sacrifices & that after the lawe
was giuen syll began the propitiatory
sacrifice of Christ for righteounes. To
denye

by that so: this euē in the very promise
 made vnto Adā the sacrifice of Christ
 shode for the sines of Adā: whē he herd
 the voice of god saying vnto him & the Gene. iii. c
 seed of the womā shold trede downe &
 hede of the serper. To maynteyn more The errour
 sacrificites for purging of synes than of papistes,
 the only sacrifice of Christ. To main-
 teyn more sacrifices of redemption then
 two, & one Mosaycal thother of Christ
 this for the sines befoze god, thother
 for the redemption of righteousness in the
 common wele of the Iuis. To hold & the
 Mosaycal sacrifice of redemption recei-
 ued synes befoze god. To holde & the
 new testamēt do yet after a maner re-
 quyre aswel purging sacrifices for si-
 nes, as the eucharistical or thankfull sa-
 crifices of Moses. To say & our than-
 kfull sacrifices there, is some cause i vs.
 To holde & sacrifices of prayle do please
 god in other then such as he receiued.
 To holde & our sacrifice of praise to sa-
 tisfie for sinnes, & do iustifie. To main Papistes and
 tein & our thankfull sacrifices may be ap-
 pleyed for others, so & they may deserue
 vnto the remission of synes euē for the
 very workes sake. To confounde in the
 papist sacrifice & sacramēt togethers, Papistes,
 where as god offereth in this his grace
 vnto

Common places
vnto vs and in the other we offre lau-
des and thankes to god.

Of repentance. CA.

XXXVII.

Distinction.

The pbarciō.
of þ diffinitio

Math. xi. d.

Repentance is wherby by true con-
triciō we dye vnto synnes, & lyft
vp again our selues frō synes for
the receyuing of forgiveness of þ same.
THIS diffinitio which is made of þ
ptes of repentance is very certein. For
of repentance there be two ptes, cōtri-
ciō & sayth, which two if I can proue þ
they cōcur & mete together i repentance
& can not be plucked thone frō thother
then my diffinitio shal be most certein,
notwithstanding þ al the schole doctours
be against it. In Marke. i. Christ saith.
Do repentance & beleue the gospel. In
the gospel of Mathew he sayth. Come
vnto me al ye þ labour & are laden, & I
shal refresh you. Here labour & burthen
signifie cōtriciō. To come vnto Christ
is to bileue that for Christ synnes be re-
leased, which thing Christ calleth to be
refreshed. Itē Mat. 3. Repēt you of yone
for max lyfe. This pte is cōtricion, for
at hand is the kingdom of heuē. This
pte requyret saith, wherby we com to
the kingdom of heuē, & wherin is found
remissio

remitted of synnes. S. Paul enerywhere
 maketh mencio of these two ptes where
 as he ioyneth together mortifieng and
 quickening, as Ro. 6. Col. 2. And i other
 places of scripture oftentimes these. i.
 ptes of repentance be coupled together
 as in the booke of kings, where it is said.
 The lord killeth & maketh alyue, b; in- 1. Reg. 2. 6
 geth down to the graue, & fetcheth vp a
 gayn. Examples herof be these. Dauid 11. Reg. 2. 34
 being chidde of the pphet Nathan, and
 made a frayd sayeth. I haue sined agais
 the lorde. This pte is contricion. After-
 ward the pphet addeth absolucio say-
 inge. The lorde hath taken awaye thy
 synne, thou shalt not dye. This worde
 comforted & lyfted vp Dauid agayne,
 and by sayth, helde him vp iustified, &
 receiued him. In the booke of Nu. ca. xxi.
 The people punished for theyr syn-
 nes do come vnto Moses, sayinge: we
 haue synned. This is contricion. Af-
 terwarde by the commandemente of
 Moses they resorte by sayth to the bra-
 sen serpente, whiche the lorde caused
 to be reered vp, and so were made hole.
 Item in Exod. xiiij. The people feare
 the lorde. This is a part of contricion.
 After this, they beleue the lorde. A-
 gayne Josue is sorry for his synnes, that. Josue. 6. 27
 A. y. done,

Common places.

Done, he sayeth him self by faith, & put
 reth god i remembrance of his promises.
 Finally, & there be two ptes of repen-
 tance or penance, it appereth most eu-
 dently even of the very autho:rs of bap-
 tisme. S. Iohn & baptist baptised to re-
 pētañce, & is, he preached mortificaciō
 Christ baptiseth by the spirite & fyre, &
 is, he quickeneth & vertes. The final ef-
 fect of sayth is remissio of synnes, & to
 which ende repentance was institute.

Now & there be two ptes of repētañce
 cōtricion & sayth, is sufficiently decla-
 red before. But lest it might be thought
 of the papistes & the sufficient fathers be
 against this distinctiō I wil bring forth
 some testimonies of them.

Greg. in the third booke of dialoges. Of
 cōpunctiō, & is repentance, there be two
 kyndes; by which the soule thrustig af-
 ter god, is first pricked to feare god, &
 afterward to loue god. This feare is cō-
 triciō, loue the effect of sayth.

Amb. writeth thus: wherfore we ought
 to beleue & both repentance is to be had
 & ydon to be giue, to thintent we might
 hope for ydd as it were by faith, which
 pardon sayth obteyneth, as it were by
 an hand writing or indenture of con-
 nant.

Probaciō by
 doctours that
 there be these
 two ptes of
 penance
 Grego:ye.

S. Ambrose

Certe

Tertullian agreeeth to the same, where he saith: It is good to be always penitent. What doubteth? God hath so commaunded. And he hath not only commaunded but also p[ro]uoked & allureth ebe by the reward of eu[er]lasting saluac[i]o[n]. He addeth also an oth, saying: I lyue, he swareth wold be biled. O happy and blessed be we, for whose cause god sweareth. On the contrary yte most wretched be we if we bileue not the so; d, neither when he sweareth.

BERN. in the third sermon of the an[n]u[n]ciac[i]o[n] writeth thus, Let every man in his fear & anguish of minde say, I shal go downe to þe gates of hell, so thinkest I now me shold not leke by so; d, but in the only mercy of god.

CAUSES of penance or repentance be. The holy ghost & the word. The holy ghost, lest in true penance we shold ascribe any thyng to our owne powers. Of this cause testifieth these scriptures. Iere. 31. After that, o lord, þe shewdest my offences vnto me, I brake my selfe vpon the thigh. i. reg. 15. The lord kylleth & maketh alyue. Item Christ saith: whē the holy gost cometh he shal rep[en]t the world of syn. &c. The worde is the cause, bicause it is the meane wherby þe

Tertullian;

Ezech. xviii;

Barnard;

Causes of penance.

Johan. xvi. b

A. iii. holy

Common places

II. Repentance

holy ghost mouth to repentance accord-
ing to the example in David who by the
word being rebuked of Nathan, sayd: I
have sined against the lord. Now I do not
seuer here the law from the word, but un-
der the word I comprise both the law & gos-
pel. The law sheweth the syn, it billetteth
& driueth down the conscience. The consci-
ence at last seeketh comfort. Where the gos-
pel cometh & promisseth to the sinner rather
of remission of sinnes & helth, if they lyue
a new life accordingly.

**Effectes of
repentance**

The effectes of penance be taken either of
the partes of the same, either of things an-
nexed as commodities which to chaunce
penance, or to which followe it because of
faith and other parte of penance. so for
the most parte, these effectes do pertaine
to the effectes of contricion & of faith.
For to be sorry for sinnes, maketh not the
perfect effect of repentance, unless the also
addeth faith which lifteth up the self from
the sinnes, wherefore these effectes be these. To
be sorry in the heart for thy sinnes, & to lifte
up thy self again by faith to chynce the
maynt receyue remission of synnes. To
bewaile euill from the heart for thy sinnes:
to confesse thy synnes & again to comfort
thy self by faith, to chynce the maynt re-
ceyue forgiveness of sinnes. To acknow-
lege

lege in thy hert thy synes, to dāne them
 & agayne to aspyre by fayth vnto grace.
 To dye vnto synnes by cōtricion, & a-
 gayne by fayth to rise vp vnto the new-
 nes of lyfe, to thintent þ̄ mightest be re-
 newed by the spirit, & put on a new man.
 To mortify the old Adam, & agayne by
 fayth to be renewed by the spirit of the
 mynnes. To lay downe lyes, & to speke *Eph. iii. 2.*
 the trouth. To tremble & quake for the
 horribleness of synnes, & agayne to seke
 by fayth the discharge of the same. To
 be sad and heuy in the brysyng and bea-
 ting of the hert, which beating I cal cō-
 tricion, and agayne to be glad & idylful
 because of fayth, to eschew euill and do
 good. To damne al our owne workes,
 our rightousnes, iudgementes, yea and
 the best thynges in vs, and from thens
 by faith to fle vnto grace. For to be tru-
 ly penitent, is not only to forsake euyl
 workes, but also to damne al such thin-
 ges as thou hast before trusted in. Ther-
 fore Chryste sayth, that the holy ghost *John. xvi. 7.*
 shall come to thintent that he maye re-
 proue the world of synne, of rightous-
 nesse, and of iudgement, all which thin-
 ges the worlde oughte to condemne in
 them selues, yf they wyl be partakers
 of the ryghtousnes of Chyist. This ef-
 fect

Commonplaces

Mark. l. d.

Mat. iii. d.

Jerre. 3. d. g.

Eze. xviii. c.

Feet of penance John the baptist also requireth, where he saith. Repēt ye & believe the gospel, & is, distrust your own righteousness & embrace Christ who is promised in the gospel. To receyue & holy & is givē. For whē by faith Christ is taken hold of in repētaunce, the sinnes he releaseth & the holy is givē, who afterward ruleth defendeth & createth new moities to draw wth it wiping out of synnes, according to the saying of Peter in 1 act. We ye repētaunt & turne, & your synnes may be wiped away. To draw wth it quietnes of cōscience & helth, according to the pphete Hieremy. We ye turned & ye may rest & he saued. To bring life wth it according to Ezech. Yf the wicked shal repēt fro al his synnes whiche he hath done, & shal kepe my cōmaundemētes, & do that thing that is egal & right. sc. he shal be saued. Certes these & such seblable effectes of penance take forth of the comodities annexed to the same, do follow euē for & penance sake, but eyther bycause of the promesse of god added therunto, or for fayth sake thother pte of penance, which cleueth to the promises of god.

FINALLY, forasmuch as sayth is an other pte of penance, & charite is a thyng

Of penaunce. ell.

thing allied to faith, therfore also cha-
 rite lyeth towards god, & sithens to-
 wardes the neyghbour must nedes so-
 lowe penaunce. fro hens do flow for the
 now also outward good works, which
 testifie þ penaunce to be true. For what
 outward thinges so ever penaunce requi-
 reth, yea, & what outward thinges so e-
 uer foloweth penaunce, þ same bear wit-
 nes only of the true penaunce, accordig
 to s. Aug. in his booke of penaunce, which
 sayth. Sicut penitencie comes est dolor,
 its lachryme sunt doloris, that is: like as
 the cōpagnion of penaunce is sorrow, so
 the tēres be witnessles of sorrow. Hereof
 it cometh þ to worke well outwardly,
 to giue almes, to fast to subdue þ flesh,
 & to do seblable workes or exercises cō-
 ueniēt for repētaunce, we iudge symple-
 ly to be testimonies of þ true repētaunce
 in the hert which be done euen for this
 very purpose, þ the flesh maye be tamed
 by the, to thinke þ hensforth it might
 the lesse offende. Also forasmuch as we
 rede in scripture diuers exēples which
 testifie þ through repentance, temporal
 paynes be here mitigate i this life ther-
 fore we attribute also this effecte vnto
 penaunce þ it doth mitigate tēporal pay-
 nes in this lyfe, accordig to the exēple
 of

Augustine.

Common places

**Jonas. iiii.
Iohas. vii. 8**

Of the Nininites & of the childre of Israel where god turned away his furye frō them after þ Achan was punysshed which toke away of the excommunicate thiges. Itē in the booke of iudges. cap. x. the childre of Israel do pfeſſe they sinnes, and w outward factes also declare that they truly repēted, & therfore they chzew away their ydols, wherfore god deliuereth Israel frō the bondage of þ Philistins & of Amō. But this mitigaciō of tēporal peynes chaūceth not merely euē for þ penaunce sake, as tofore I haue said of the other effect, but for saythes sake thother pte of penaunce. To this effect of penaunce belongal such places of scripture as either do pmiſſe mitigaciō of tēporal peynes bicause of repētaunce or declare þ the mitigaciō of tēporal peines haue folowed byō repētaunce, as be these, if we wil cōdemne our selues, we shal not be cōdemned of þ lord. Itē almeses deliuer frō synnes, þ is to wite as appetyneſh to the remissiō of peyne in this lyfe.

**Contraries
to repētaunce.
Catharans
Nouacians.**

Contraries to penaunce be these. To deny w the Catharās & Nouacians that such as fall agayne after baptisme can forthink thē selues or be penitēt, strary to the manifest exēples of Dauid, of Manass.

Of repentaunce. ciii.

masses, of water, & infinite others. To hold, & by this worde penance is onely signified a sorowe for sinnes past, which error cometh of the ptes of penance not rightly vnderstand. To holde that penance is only a bewayling or weeping for suche synnes as be past. To saye penance is only a ceasing from outward vices about the sorow of the hert. To ascribe penance to our own powers. To graunt & penance cometh by any other comon mean, than by the word preached, whereby the holy ghost daneth our wickednes, yea & our own righteousness iudgements & opiniōs. Al which thinges the worlde lay agaynst the iustyce of Chryst. To asseyme & there be other partes of repentaunce, or more then contricion & faith. To put with the scholers men thre partes of penance, contricion, confession, and satisfaccion. To mainteyn that there is one & the self same penance common to al maner of psons. This error confoundeth the true and sayned penance togyther, where as vndoubtedly besyde the true repentaunce whiche consisteth in the true sorowes of the herte, lyfeynge vp it selfe w sure saythe towarde the promyses of god concerning the franke remission of sinnes,

Scholers men.

Common places

15

nes, there is also a feyned & hypocritical penance, which men lay upon their owne backs and diuise it without outward woꝝkes: or outward chastitie without the true terrours of the heart & of the conscience and without faith. In the meane season to what purpose these outward thinges serue, I haue declared before in the effectes of penance. To hold þ penance true for the very woꝝkes sake do iustify without sayth, or conferreth grace. To say the effectes of penance prebiding of the commodities therof to follow for any other thinges then for saythes sake an other pte of penance. To hold þ by repentaunce: or as they call it penance, only þ actual blame is remitted, & not the payne which they say is done away by satisfaction. To hold þ the effectes of penance do follow because of the priests absolution, although the penitent lacke sayth. To mainteyn þ by repentaunce: though the hole blame be released, yet not alwayes the hole gilt, þ is to wite, that which is due to the hole payne. To say þ in repentaunce all the losse of actual syn is not remitted, unless penance be perfect according to al his papistical ptes, þ is to wite, contricion, confession, & satisfaction. To hold þ true repentaunce can stande

**Papistical
scrour.**

**The hieresye
of papistes.**

stande about þe woꝝkes of charite oꝝ o-
ther good woꝝkes. To deny þe penaunce
pught to endure thꝛoughout þe hole life
foꝝ sithens we do dayly comit synnes,
therfoꝝe so long as we liue we neede re-
pentaunce.

Of cōtricion a parte of penaunce.

CA. XXXVIII.

Contricion is a true remorse oꝝ
fearefulnes of conscience, which fe-
leth þe god is angry wth syn, & ther-
foꝝe it soroweth foꝝ synnes.

Distinction.

MANY places of scripture there be
which make vs certeyn of cōtricion, þe
it is a remorse & terrour of conscience.
The pphet Joel saith. Rent your herte
& not your clothes. Jtē Pl. 5. haue mer-
cy on me lord, foꝝ I am weake, heale me
lord, foꝝ my bones are troubled. 2. co. 8
Ye be made sad vnto repentaunce. This
woꝝd (true) excludeth hypocrisie which
sayneth stricte in fastings, watchings
& seblable outward woꝝkes, all which
neuertheles do colow, if so be the stric-
te be true, but without the true feares of
conscience, al suche outward woꝝkes be
nothig woꝝth. Finally saith also ought
to appoche to þe outward woꝝkes whi-
che make the quicke & true.

Probations.

Jobe 11, c.

The

Common places

**Causes of
contricion.**

John. xvi. b.

II. Reg. xii. a

Partes none

Effects

Luc. vii. g

TH E causes of contricion be tholy ghoſt & the word. The holly ghoſt moueth & le-
deth vs to contricion, according to his of-
fice, while he reſpueth vs of our ſyn, of
iudgement, & of our rightouſnes. The
world is þ mean wherby tholy goſt le-
deth to contricion: So Dauid being rebu-
ked by gods worde of Nathan, ſayth. I
haue ſynned agaynſt the lord.

TH E true contricion is one only thing
exiſting in the ſciēce, endued w true re-
morſes & troubles ſpringig forth thꝛough
the preaching of gods word, reſpueig vs
of our ſines, & is the gift of tholy goſt.
Beſides this there is alſo a cōtrefet or
hypocritical cōtricion, which mē do lay
vpo the ſelues by outward workes w-
out the true troubles of cōſciēce. This
is reieted of ſcripture.

The effects of cōtricion, be none other
thing thā true fearings & troubles of cō-
ſciēce, riſing by þ knowlege of ſinnes,
as theſe, To ſorrow w the herte for the
ſines acknowledged, & outwardly to fe-
ſtify this ſorrow w good workes, exēple
of Mary Magdaleyn, which in her hert
ſorrowed for her ſynnes, & declared out-
wardly this grieve of herte w teares &
workes of loue towards Chriſt. To be
waile euē fro the hert thy ſynnes, & to
cōfeſſe

cōfesse & same. Thus Dauid (as is said) being chidden of Nathan soroweth for his synnes, & sayth in a mournful herte I haue synned agaynst the lord. And to the true cōtricion of synnes is necessarily requyred the cōfessio of synnes before god. kynge Dauid witnessynge the same wher he saith, I shal p̄fesse agaynst me myne vnrighousnes before & lord, and I haue p̄uened the wickednes of my hert. To acknowledge in hert our synnes, to whiche knowlege verye cōrely puoketh vs the pphet Hier. ca. 2. 3. & 4. To dāne thy synnes euē in thy hert. To dye vnto syn euē in the very hert. To sorow hertely for thy synes in purpose to chaunge thy hole life to better. Now outwarde thinges, as fastynges, watchynges, chastitie, wepynges, & (to be shorte) all maner of outwarde thinges make nothing to the cōtricion of hert saue & they be markes or testimonys of the contricion of hert, profitable to subdue the flesh that henseforth it maye synne the lesse.

Cōtraries to p̄tricio be these. To say cōtricion is nothing els but a bolshoyry sorowing for synnes in a purpose of cōfessing & satisfeyng. To trifle with certaine scholemen of the difference of attricio

11. Reg. 3.

Psal. xlii.

Cōtraries
or errors.

Scholemen.

Common places

**Attricion &
contricion**

attricion & cōtricion. To dispute sup-
piciously w the scholemē whether sin-
nes be remitted by attricion oz cōtrict-
on. They cal attricion an impite dis-
pleasance for sinnes þ be cōmitted. To
say cōtricion is our owne worke. To
maynteyn þ there be other causes of cō-
tricion thā the holy ghoſt & the worde.

Scholemen.

To hold þ contricio is cōuerſatit eſſen-
cially in the hert, & virtually in cōfel-
ſing & ſatiffieng outwardly. To make
ſoliſh diſtinctiōs betwene a firſt pētri-
ciō, þ muſt be a moderate ſorow, & a ſe-
cond pētriciō, þ muſt be the greateſt ſo-
row, but not to moche. To hold þ con-
tricion accoꝝding to grace, requyꝝeth
ſorow & meryte. This errour I graūt
iudgeth aryght of ſorowe & grace, but
of meryte it iudgeth amysſe, as pertye-
neth to þ remiſſion of the blame, & euer-
laſtyng payne. To graūt þ contricion
ought to be had for euery offēce which
we know, but for ſuch as we haue for-
gotten the cōmon contricion ſuffyleth.
To ſay þ contricion be it neuer ſo litle
euē of it ſelf wipeth away al the blame
and payne. To hold þ the outward nur-
ture oz diſcipline of workes & exerci-
ſes ſerueth for part of penaūce oz true
remoꝝſe of cōſcience. To ſay pētricion
always

sayth pte of penance. elv.

always requy:eth of necessitie teares,
or other outward gestures. To defend
that thobseruing of outwarde thinges
serue to an other purpose the to testify
of the true p:tricion of hert, & to brydle
the flesh & it be no moze so prone to sin.
To hold & contricion by reason of cha-
rite wppeth away the blame, & by rea-
son of sorow quencheth the peyne. To
maynteyn & contricion wout sayth is
any other thing then very desperaciō,
for doubtes it can be nothing els whē
the conscience do fele they: synnes and
se no remedies howe to be discharged
of the same.

Offsayth the other parte of repē-
taunce. CA. XXXIX.

Fayth thother & necessary pte of pe Definition,
naunce, is & wherby the p:ciences be
agayn deliuered out of the fearful-
nes, vnto the certeyn & sure remissiō of
synnes, lest they shold despayre, being
made afrayde by the greatnes & abun-
dance of synnes.

I thought good here seuerally to han-
dle also sayth as it is thother pte of pe Prout
naunce, to theend & the vertue of penance
may be & better knowē. But what thig
properly

Common places

properly sayth is, I haue before in the title of faith declared sufficiently, which treatise maye be also referred hither. Now, how necessarily faith is required vnto penaunce, & how & in what wise & consciences be deliuered out of their fear by faith these reasons folowing which be grouded vpon & word, shall pue wel ynough. For take me awaye faith & the psciēces being despoiled by fines haue no thing wherby they may raise vpon the selues agayn out of pstricō. Furthermore fines being by pstricō bewayled & detested cā yet not be remitted wout faith. Finally penaunce is vterly vnprofitable yea and also full of despayre wout this faith: loke moze of this matter in & cōmō places of Philip Melāchton.

Melāchton

No partes

faith as it is a pte of penaunce is not diuided i to ptes. For it is one certeyn affectiō of mynd of a sure pfidēce appprehending remissiō of sinnes by Christ.

Causes.

THE causes of faith be as before the holy gost & the word. To these also may be added absoluciō, which neuertheles is & self word, which word whē the cōsciēces do hear cōcernig remissiō of sinnes, they raise the selues by faith which afterward receiveth the effect of & word euen remission of synnes.

Chiche

sayth pte of penaunce. clvi.

Effectes

HYTHER maye well be referred the effectes of sayth, so that thou applye the same hither vnto repentance. For sayth as a parte of penaunce differeth nothing fro faith iustifieng. Of which I haue heretofore seuerally entreated. The effectes be these. To attayne remission of synnes acknowledged, and detested in contricion, for sayth iustifieth. To rayse vp, to quyen, and to releue the dismayed conscience in contricion. To deliuer the conscience fro desperacion. To make quiete consciences, whiche be assured they be released of theyr synnes throughe Chryste. To bypunge with it the holye ghoſte to be our leader, and the creatour of new affections and mocions in vs vnto a newe lyfe. For Chryste yf he be cleaued vnto by saythe, gyueth vnto vs the holye ghoſte. To cause a ryghte loue towards god and the neygbboure. For charitie can not be true and accepted, before there be an attonement made by saythe. To engendze of it selfe al good workes, & to cause that they may please god, accordyng to this terte, withoute saythe it is impossyble to please god. Item, all that is not of saythe is syn. To shewe the difference bytwene

X.ij. frute.

Romans. viii.

Common places.

fruitful cōtriciō & vnfruitful, helthlōm
& dānāble, bitwene the p̄tricion of Ju-
das & of Peter, of Dauid & of Saul. for
the p̄tricion of Judas and of Saul was
therfoze vnprofitable & dānāble bicause
it lacked faith the necessary pte of repē
saunce. To shew the difference bitwene
the seruile & the filial fear. The seruile
fear is fear wout sayth: the filial fear
is ioynd with sayth.

Contraries

Contraries to the faith be these. To deny þ faith is thother pte of penaunce. To say penaunce auayleth wout faith. To hold þ penaunce wout faith is any other thing then very desperaciō. To hold þ faith thother pte of repentaunce is our woꝛke. To defend þ the foresaid frut of penaunce do folow by reason of any other thing then of faith.

Diffusion of confession.

Of confession. CA. XL.

Confession is of four sorts. One is before god. An other opē. The. iij. private, but yet of open crimes, & which folowed in steed of opē p̄fession. The fourth auricular.

¶ Of confession before god.

Definition.

Def confession before god.
Dy tinction. **C**ONFESSION which is made
before god is wherby we dayly cōfesse
before god our synnes, cōdemning our
selues

Common Flea in the house
Hatched my little one

selues for vniust & wretched sinners, to
 chende þ by the mercy of god on which
 we cal, we may obteyne forgyuenes of
 our synnes.

NOVV, that there is a confession to Probacion,
 be made befoze god, we be certified by
 many places of scripture. The pphete
 saith: Mine offence I haue knowleged vnto the, & mine vnrightousnes I haue not
 hyd fro the. I said, I wil cōfesse against
 me my vnrightousnes vnto god, & thou
 hast forgiue the wickednes of my heart.
 These wordes of the prophet besides þ
 they proue this cōfession, they do also see
 forth the effect, which foloweth such as
 cōfesse the vnto god, þ is to wite remis-
 sion of synnes. This diffinition also is
 approued by the hole. 50. psalme of the
 pphet. 8. Iohn agreeth to þ same where
 he sayth. Yf we cōfesse our synnes, god
 is faythful & he wil forgiue vs our sin-
 nes. To this cōfession euerywhere we
 be exhorted by the pphetes, namely of
 Hier. ca. 2. 3. and. 4.

This confession is a dayly cōfession
 bycause we synne daylye, and therfore
 Christ did put it in the prayer whiche
 he taught vs to praye, named the Pater
 noster, wherein we saye forgyue vs our
 synnes. &c.

K. iij.

The

Probacion,

Psal. xxxi.

1. Iohan. 1.

Math. vi. 9
Luc. xi. 2

Common places

Causes

THE causes of this p̄fessio be tholy
gost & the word. For while tholy gost re
buketh vs according to his office of sin
iudgemēt & righteousness, & p̄ by p̄ word
it cometh to passe p̄ we be brought to p̄
knowledge of our synnes, & aft we haue
knowē thē, p̄ we p̄fesse the same before
god, which he forgiueth whē his p̄mise
of mercy is ones layd hold of by faith.
accoꝝdig to his own saying by p̄ p̄phet
Jer. know p̄ thine iniquite because p̄ hast
forsake p̄ lord thy god, & hast made thy
self ptaker of strange goddes vnder al
grene trees, but hast had no wil to hear
my voyce saith the lord: oh ye shrinkig
childꝝ, turne agayn saith the lord, & I
wil be maryed w you. &c. Itē a litle be
foze he sayth, Therfoze at the lest way
fro hensforth cal on me in this wise. O
my father, p̄ art he which hast brought
me vp in my virginitie, wilte p̄ then be
angry for euer? &c.

Hiere. 3. d.

G

Hiere. iii. b

TO the foresayd causes also the com
maundementes of god is to be added,
whiche comaundeth vs to confesse our
synnes to god, wherby we be certified
that this cōfession pleaseth god. This
cōmaundement is openly espied in this
place where Christ saith. Repēt ye. For
this confession is the effect of contriciō
which

Of confessiō before god. clviii.

whiche is an other parte of penauce.
In the gospell of Marke it is red that *Mark. l. a.*
all were baptised of Iohn in the floude
Iordane, confessynge theyr synnes.
Furthermore, contricion is cause of
this confessyon. for he that is con-
tryte, shall necessarily also confesse his
synnes.

THERE be no ptes of this cōfessiō. *No partes.*
For it is one certeyn confession before
god of synnes euen frō the hert, which
neuerthelesse is done of diuers persons
with diuers and sundry gestures. It is *The cōfessiō*
an hypocriticall confessyon whiche is *of hypocrits.*
made onely with the mouthe, without
the true terrours of cōscience without
fayth. &c.

YF fayth be put to this confession, so *Effectes.*
that he confelleth thy synnes before god
vnder a certeyn confidence had vpon his
promises of god, by whiche he hath pro-
mised to penitentes & suche as confelle
theyr synnes remission of the same, that
thou receyuest forgiveness of synnes.
Wherfore the chief effect of this cōfes-
sion, is forgiveness of sinnes purchased
by fayth. Whother effectes be common
w the effectes of contricion. for confessiō
before god dothe nothyng differ from
contricion, but as the causes & effectes
differ,

Common places

differ. And he þ is cōtrite, neuer forgetteth confession.

Cōtraries.

Cōtraries to this p̄fession befoze god be these. To say cōfessiō which is made befoze god is not by gods law. To say this p̄fession befoze god is ynough, & so to despise the keyes & absolucion ministred by thy bzother. To say þ this confession befoze god, taketh away p̄fessiō þ ought to be made to thy bzother learned i gods woꝛde, to thintēt þ mightest be instructed i the knowlege of þ woꝛd & receyue by the woꝛd absoluciō of thy synnes. To hold þ confessiō befoze god done as it shold be is our woꝛk. To say this cōfessiō hath none expresse cōmāsh demēt in scripture. To hold þ cōfessiō befoze god is vnprofitable, bicause we be vncerteyn of absoluciō. This errour is great, for this cōfession hath his absolucion by the woꝛde. And hitherto p̄teyn such places of scripture as do remit synnes vnto the repentant p̄sons & which testify þ by this cōfession the holy fathers haue obteyned remission of synnes, as psal. 31. And þ hast remitted the wickednes of my hert. To holde þ forgiveness of synnes which folow the cōfessiō befoze god, with folow for any other thing then sayth.

**The errour
of papistes.**

Cof

Of open confession, elix.

Of open confessyon.

CA. XLI.

O P E N confession is by which in Definicion
times past the comitters of open
crymes did cōfesse they? since be
fore the hole cōgregaciō, earnestly pmi-
sing & they wold hēlforth amend they?
lyuing, which done, they were pardo-
ned, and admitted agayne in to the con-
gregacion.

V V E be certeyn of this diffinitiō by Probacion
therēples of scripture, which do aswel
testify & this cōfession was in vze in &
church as also pue the residue of & diffi-
nitiō pcerning the forme of this pcelliō
Therēples hercof be. 1. Coz. 5. 3. 2. Coz.
2. In the first place thapostle wyrteth
thus. It is reappoynted cōstāntly & there 1. Coz. 11. 17. a
is fornicaciō amongs you, & such forni-
caciō as is not ones named amōgs & gē-
tiles, & one shold haue his fathers wife
And ye shewel, & haue not rather sorow-
ed, & he which hath done this dede might
be excludet your cōpany. For I verily
as absēt in body, yet p̄sent i spirit haue
determined alredy, as though I were &
sēt, of him & hath done this dede. In the
name of our lord Jesu Chyist, when ye
are gathered together, & my spirite, w
the

Common places

4. Cor. ii. b

the power of the lord Iesu Christ deli-
uer him vnto Satan for the destructiō
of the flesh, & the spirit may be saued in
the day of the lord Iesus. &c. In the se-
conde place he writeth thus. It is suffi-
ciēt for & same mā & he was rebuked of
many, so & now cōtrary wise ye ought
to forgiue him & cōfort him, lest & same
p̄son shold be swallowed by with ouer-
moche heuynesse. &c.

TO this confession was not added sa-
tisfaction, as openly teacheth Paule by
these wordes: It is sufficiēt for the mā
that he was rebuked of many.

Causes.

Mat. xviii. c.

IN asmuch as this confession semeth
to apperteyn to the forme of reprecuing
the brother & sinneth taught by Christ,
it hath the commaundement of god for
the cause. For albeit Chryste speaketh
there of the synnes of priuate persons,
yet bycause we be commaunded there
to disclose the synnes of our stubborne
brother vnto the churche, therfore it se-
meth that this publique or open confes-
sion toke her occasion & beginnyng of
the said commaundemēt. Furthermore
this confession in the respect of absolu-
cion hath gods word for the cause. The
circumstaunces and ceremonies of the
thyng was instituted by the authoritie
of

Of open confession, elx.

of man.

THIS confessiō is not diuided in to ptes, but is one symple thing, euen a publique & open disclosyng of notozious crimes accoꝝdig to the maner & foꝛme aboue specified. Propositiō

THE EFFECTES of open confessi- Effectes,
on be these. To wynn the brother & sal-
lety, as Chrysostome sheweth Math. 18. To
reconcile him that is fallen in to synne
vnto the churche agayne. Of this effect
monistheth vs thapostle where he saith
Wherfoze I pray you do so that chari- ii. Cor. ii,
tie may be wrought vpo him, meanyng
the person that was fallen in to sinne.
To warne others by this open confes-
sion, and to fraye them from commyt-
tyng the lyke enoꝛmyties. To be a
token of earnest repentaunce, or a tri-
all wherby they? Romackes be exa-
mined whether they haue earnestly re-
pentēd.

Contraries to this confession be. Contraries.
To deny open confession to be of gods law
as hauing regarde to the. xviij. chapi-
ter of Mathewe. To holde that open
confession hath satisfaction annexed
vnto it. To saye that this open and pu-
blique confession, which in tymes past
hath ben vled of the fathers, is not to
be

Common places

be brought agayn in to vze, specially as
farforth as it is of gods law.

Of cōfessyon pryuate of opē cry-
mes before a priuate preest.

CA. XLII.

Distinction.

Confessio priuate of open crimes
before a priuate preest, is whiche
hath succeeded i place of publique
cōfessio before remēbred by which opē
synners were wont to cōfesse their sin-
nes before som one preest appointed out
of the nobre of the elders for þ purpose
which to such as were in wil to repēt,
enioyned a certeyn punishmēt (whiche
coruptly thy cal now penance) before
the aggregaciō, by which they were tri-
ed whether they wold earnestly forþink
and forsake theyr old lyfe, which done,
they were then fyrst receyued vnto the
congregacion agayne.

Probations

S. Lyprian.

**Tripartita
hystoria.**

OF this diffinitio such wryters are to
be sought & looked vpo which haue wry-
tē of this cōfession. Lyprian maketh men-
tio of this in his sermō De lapsis, & els
where. Also þ tripartite hystory whose
wordes þ shalt fynd in þ cōmon places
of Melanchtō. Also an exēple somewhat
like vnto this cōfession remaineth yet
in

Of confession pryuate. clxl.

In such places as p̄sons be had, wherby
to murderers or other op̄ synners re
solt, & there making a pryuate cōfession
before some certein prest be afterward
caried aboute the tēple, holding vnder
theyr lefte arme a rod, & in their ryght
hand a brennyng tapre, w̄ the rod they
be beatē of euery one of the cōfessours,
al which thinges done, they be enioyned
certein fastinges & prayers, & so at last
be admitted to the cōpany of the faith-
ful. Certeynly of this cōfessio a like ex-
ple remayneth yet at this day in Rome
where is a special place appoynted for
penitētes, & where they stand euen like
vnto mourners. Itē certeyn west chur-
ches are reappoynted to kepe styl a lyke
vlage of this confession.

THIS cōfession deptyeth further fro
the word of god thē the op̄ cōfessio a-
fore mēcioned, wherfore þ cause of this
cōfessio we may laufully make mā au-
thoritie by which it was fyrst ordeined
as the tripartite hystory also declareth
where it saith. It was sene to þ alicient
bischops, þ as it were i a stage play no-
torious crimes shold be layd op̄ to the
testimony of þ church, & for this cause
they appoynted forth a prest of a good
uersacio, a faythful keper of counsel, &
a wyse

Causa.

Tripartite
hystorye.

¶

Common places

a wise mā, vnto whō such as had offered might appoche & cōfesse their enoymities. And þ̄ p̄est accordig to euery mā's fault enioyned punishment. &c.

No partes.

T H I S confession hath no ptes, but is of one sort, accordig to the forme before prescribed.

Effectes.

The effectes hereof be not vnlyke to þ̄ effectes of open cōfession set forth here tofore, as, **T**o wyn the brother þ̄ is fallen. **T**o recōcile him to the church. **T**o monish and feare other from lyke fallinge. **T**o be the tryall of true penitance.

Contraries

Contraries be these. **T**o say this confession is by gods law although i some parte I can not deny but it had occasiō of the former confession. **T**o hold that the penaltie or punishment is added to this confession that the penitent by the same might satisfie for his synnes. **T**o hold that this confession in whiche the p̄est enioyneth penaltie or punishment (which they follyly call penance) is of necessitie to be vled, wheras in dede the same is not cōmaunded by the law of god.

Of auricular or eare confession,
CA, XLIII,

Co!

Auricular or eare confession is Definition.
 wherby doubtfull consciences &
 laden w synnes seke by þ worde
 assurance, instructiō, cōfort, & a certeyn
 way to com to remissiō of synes, which
 the bileuers also receyue bicause of ab-
 solucion & the power of the keyes.

THE necessary vse of this confession Probacion.
 proueth sufficiently this diffinitio. For
 man being laden w the burthen of syn-
 nes for the most parte can not comfort
 him selfe, eyther bicause he is not well
 taught in the worde, or bycause the ba-
 tays of his conscience be greater then
 that it can wel ryd it selfe of the same.
 Wherfoze by al meanes this cōfession
 is necessary & pfitable, to thintent þ by
 it the conscience may be instructed and
 taught where it ought to seke for com-
 fort, & it may obtēin remissiō of synnes.
 Nowe, þ remission of synnes foloweth
 this confession bycause of absolucion,
 and the power of the keyes, these places
 teache vs. He that heareth you, heareth
 me. Item to whome so euer ye shall re-
 myt synnes, they shall be forgyuen in
 heuen. Math. xviii.

The cause of this p̄fession, I graūt, is Causes.
 mā's authozitie. But forasmoch as god
 approueth absolucion, & eury mā hath
 uede

Common places

C.
 ned of it, therfore this confession is to
 be kept still in the church, yf so be we
 wil that there be any vse of the keyes in
 the church. Neyther do I se why men
 shold be greued w this cōfession, onles
 I suppose bicause they haue no delite to
 be instructed in the word, where as yet
 they most of al glozy of the gospell, or
 bicause remissio of synnes is vntthank-
 ful vnto the, which is offered in this cō-
 fessio by absolucio. Thou therfore whi-
 che hast þ gospel, which disdaynest not
 to run to sermons, imbrasing the same w
 great admiracion & delectacio of mind
 why dost þ shrink back frō confessing
 or askyng counsel cōcerning thy helth
 and saluacion, and frendly to talke w
 the curate or shepeherde, to thintente
 thou mayste lerne of hym euen the selfe
 same thyng that thou hearest at ser-
 mons by the open pzeachyng of the
 word.

Propos.

EARE confession is not diuided in
 to ptes but is one simple cōfessio wher
 by the cōsciences do seke cōfort institu-
 tion & remission of synnes, thzough ab-
 solucio, which is by the word.

Effectes

The effectes of auricular cōfessio pcede
 of the ppyte & necessitie of the same as.
 To be institute & instructed better in þ
christ

Of auricular confession. clxiij.

christen doctrine. To receyue a stronger
comfort by further instruction. To here
of remission of sinnes by þ power of the
keyes. To receyue remission of sinnes by
the word throughe the power of the keyes
there may also be gathered other effects
of eare confession forþ of the commodi-
ties of the same which helpe to repelle
the occasions of sinnes when the confes-
sion do here in confession the heynousnes
of sinnes & how horrible god punisheth
sinne. On the contrary part how greace
sewardes he will giue to good workes.
¶ Contraries to eare confession be these
To holde that eare confessio is by gods
lawe. Albeit I graunt that god appro-
ueth absolucon. To dispise auricular co-
fession or to neglecte it which although
it be not commaunded by the law of god
yet for the foresayde commodities it is
not to be dispised ne neglected, onles
a man thinketh that he nedeth not the
worde whiche he heareth in the institu-
con and absolucon. To bynde auricular
confession to to a tyme certayne. To saye
that the rehearsal & rekenyng by of al sin-
nes is requyzed in confession by goddes
law. To saye eare confession is therfore
necessary that the penitent may receyue
satisfaction for his sinnes. To hold that

Contraries

Common places.

Papisticall

**Papisticall
error.**

**The error
of scholmen.**

**The heresye
of S. Tho-
mas worship-
ped mought
be.**

**A diuision of
satisfaction.**

all sinnes are to be confessed vnder paine
of deadly sin. To holde that auricular con-
fession without satisfaction added to it
same is in vayne & nothinge worth. To
holde that all sinnes are to be confessed
to gether with all the circumstances be-
longinge to the same. To saye eare con-
fession of it selfe concerneth necessite of
helth as ppeyneth to the remission of sinne
but not to the remission of paine
for whiche they holde that satisfaction
is to be had. To holde that eare con-
fession euen of it selfe wyppeth away sinnes
as well concerning the blame as paine
To saye eare confession maketh of a deadly
sin veniall sin. To holde that auricu-
lar confession as a worke of it selfe deli-
uereth fro the euerlasting paine & dimi-
nisheth sinne temporall payne, To holde that
Thomas scholman the pryncypall
effect of eare confession be to deliuer from
euerlasting payne & from the payne of
purgatorie in which the sayd Thomas say-
eth sinne as he confessed be more easily
purged than such as be but only churche.

Of satisfactiō. CA. XLIIII.

Satisfaction is of two sortes the one
whiche in tymes past was added to
open penance & other is deuised by
scholmen

cholera, & by reason of many opinions added to the same is utterly wicked and hugodly.

Of satisfaction vsed in times past in open repentaunce.

Satisfaction vsed i old time i opē pe- Distinction
naunce, is a certayne peyn or punishment which in olde time was entorned by þ priest to the penitent persons for their open sinnes to try the whether they were earnestly repentaunt.

There is no doubt of this distincio wht Probation
che is take forth of þ tripartite histo. whiche sheweth þ originall begining of this satisfactio etorned by þ priest, accordinge to the qualitie of choſſe, by which þ penitēt exercised the felues until the time appointed by the bishop, whē þ byshop being present they were admytted againe to þ praking of þ lordes supper, þ small effect cā not be called i no doubt, for we must kepe stil this wordin þ by only faith we obteyn remissio of sins, chozow chist & not through our owne workes.

The cause of this effectio is mān an- Cause
choypte, according to þ of the tripartite history. It was sene to the auncient bishops. &c. as before in the title of cōfessio of open crimes before a priuate priest þ cause also of this satisfactio is the priest
Y, ii. which

Common places.

Occasion.

which entoynd the payne or punishment
for which folowed satisfactiō, which la-
sted tyll the tyme prescribed of the prest
Furthermoze the cause of this satisfacty-
on is þ penitent, which pfozmed þ same.
The occasiō of this satisfactiō was given
by the malyce & noughtines of mē, wht-
che by their false & feyned repentaunce
disceyued the church.

Partes.

¶ Subdy sortes of satisfactiō there wer
accordig to þ qualtye & gretnes of thof-
fence. And as þ synnes were, so had they
canons rules & lawes for the same.

**Effectes or
workes of
satisfaccion
in olde tyme
vled.**

¶ The effectes be these. To try by þ entoy-
ned satisfactiō whether the penitēt; wer
truly sorry for their syns. To accept them
whether they wysshed hertely to come a
gaine to þ cōgregaciō. To tame the flesch
fro the wātonnes of sinning. To be an
ipedimēt to the flesh that it shal no moze
so lone into vices.

Contraryes

¶ Contraryes be these. To say satisfacti-
on i old tyme was by gods law, to holde
that there is an other satisfaction for sin-
nes thē the merites of Christ. To meyn
reyn two maner of satisfactions, one for
veniall synnes & an other for deadly. To
say satisfactiō shādeth not o f due workes
but superogative þ is of supfluous wor-
kes & moze than nede by which be rede-
med

**Popistical
erroures.**

med the paynes of purgatorie or other
 tempozall paynes. This is a papistical
 satisfacciō of which I wyl entreate her
 after. To holde that satisfaccion chaun- Purgatorie
 geth eternal peines into paynes of pur- men,
 gatorie or other tēpozal paines. To hold
 that such paynes be remytted partly by
 the power of S. Peters keyes & partly
 by satisfacciō. To say satisfacciō taketh
 awaye the blame & giueth remysion of
 synnes. To meyneteine with Thomas Good Saint
 the confessour both laudablye when he Thomas.
 sayth to his godly childe. What so ever
 good þ do by satisfacciō þ same mought
 be vnto the for remysion of synnes. To
 holde that satisfaccion sufficeth for the
 purginge of the peine eyther eternall or
 tempozall, To defende that the penitent
 obteyneth by satisfaccion the p̄fite frute
 of grace. To defende that satisfaccion is
 called a p̄ce raunsom or recompence for
 synnes. To holde that one man maye sa-
 tisfye for an other as well for the peine
 as for þ blame. To graūt that satisfacti-
 ons do yet serue when they be done in
 deadly sin. To hold that the satisfacciō
 of Christ serueth for þ hole nature of mā
 but yet þ every man ought to satisfy for
 his owne synnes. To maynteyne þ there
 be superogatyue or supfluous workes
 y.iii. which

Common places.

Whiche be not utterly wicked & abhominable. To holde that fastinges & other exercises to bydle the roote of the flesh be not due workes to be done durig lite & not at times appoynted.

Of satisfaccion dyuised by scholemen. CA. xlv.

Diffinition.

Probacions

Causes.

Satisfaccion diuised by scholemen is which standeth of workes not due but suprogative or superfluous whereby be redeemed þ peines of purgatory or at lest may other temporall payne.

¶ The reasons whych þ scholemen bring forth for the confirmation of their herse be these. Iustices compitted must be redemped & satisfied accordig to the egallite of iustice. Ego say they workes not due but superogative are requyred. Also where as god is mercifull he remitteth þ blame & whereas he is a righteous iudge he chaungech the everlasting payne in to þ peyn of purgatory or other tēporal paynes. Now, part of these paynes they say is releied by power of þ popish helles & parte is to be redeemed by satisfactions.

¶ The cause of this satisfacciō is chauctoritie of mā which besides gods woꝛdes agais þ most opē woꝛd of god hath dūgled

byrpled satisfaction. The occasion of this
 byrple was the confession in olde tyme
 bled of publique crimes before a priuate
 prest not rightly vnderstād which added
 to the penitentes a certayne penalty or
 punishment not that by the executinge
 of the same they sholde satisfye for their
 sinnes but that beinge now released of
 them by the power of the keyes they
 myghte declare before the hole church
 & they earnestly repented. The causes al-
 so of this satisfaction be þ popish prestes
 that entoyne this satisfaction or penance
 as they call it to suche as be confessed of
 the. Ie they which say it vpon the selues
 as hertofore hath ben vled to be done of
 workemen, I cal the so which stryue to
 wynn heuē by theyr owne good workes
 as they cal the. The mater or substance
 of this satisfaction is takē sayth of the
 self workes which they cal supereroga-
 tory or superfluous (I dede they be superfluo-
 us & vaine) as be pilgremages, rosaries
 of our lady, bygilles, toymenarpes & be-
 tises of their owne bodyes wearing of
 spyrices made of heer rope girdels goig
 wolwarde & barefote or in windowes i
 their shoes, & such other most vyle work-
 yea and often times most folyshe. ¶ The
 sumptuous schole doctours of later tyme
 whiche

Our holy res-
 lytions par-
 sons laye pe-
 nance
 vpon them
 selues.

Partes;

Common places.

which write that satisfaction deserueth remission of sinnes make two pres^{er} of. The one which satisfieth for veniall sinnes for which they dreeme that pytter parteringes dayly sayde be sufficient. The other, which satisfieth for deadly sinnes & for the peine of purgatory.

Effectes

Effectes of this scholastical, or rather diabolycal satisfaction, they wyll haue these. To chaunge the everlasting payne into paines of purgatory, of which part is remytted say they, by the power of p^o popish keyes & part by satisfactions. To redem thempozal paines to merite remission of sinnes or of the blame. To merite (for they be greate meriters) lyfe everlasting. These two last effectes, the rinde and folyshe monkes haue put to, deuising them out of theyr drowly pates.

Of pardons or indulgences, CA. XLVI.

Definition.

Prone.

Causes.

Indulgences or p^ons were in times past forgiuiges of open penances (as they call them) or satisfactions.

This diffini^on taketh forth of p^o maner & custome of open penance, & therfore it is certein and sure.

THE cause of pardons is the p^{re}sent which released the intoryned penance or satisfaction

satisfaction.

¶ Indulgēces haue no partes which ne partes;
uertheles according to the state of the p
sons, & necessitie of the thig were other-
whiles graūted more, otherwhiles lesse
vnto the penitentes.

The effectes of p̄dons were these. To vn-
burde p̄ penitētes, either bycause of theire
weaknes, or for other causes, To serue i
p̄ side of satisfactiō, that was intorned.

Effectes.

¶ Contraries to this auncient ozdinaū-
ce be these. To graūte with p̄ papistes
that pardōs is a releasē of payne which
deseruingly we sholde suffice for our own
sinnes, taken oute of the treasure of the
church, to pay home the iustice of god.

Contraries
or seroures.
Papistes.

To say with p̄ holy man S. Thomas of
of a quyne, that indulgences by grūē by
satisfactions to the honour of god & com-
mon profite of the church. In dede it is
to great profite & aduauntage of the po
p̄ church which is ecclesia malignā-
cum, even the church of harlots. To hold
with schole clerkes, that pardons be not
giuen for corporall thinges of the selues
but as tempozall thinges be ordeyned
vnto spiritual, se how pretely they cloke
theire sinning gaynes. To defende that
pardons by the power of S. Peters key
es do delpyer soules out of Purgatory

Thomas of
Aquyn.

To

Common places,

Rome
Pardons.

Papistes.

Distinction.

Probation
her of,

To say pardons do good seruyce for the remysse of tempozal paynes. To graunt out pardons wth the bps^hop of Rome and his reuerende clergie, for suche as gyue they helppng handes to the buydynge of chapels & churches. To holde that pardons be auaylable for those p^r dyed in grace, or also oute of grace. To maynteyne wth the dysgyssed pappes, p^r pardons take awaye both culpa & pena, the syn & the punyschmēt due toz p^r same.

Of the ecclesiastical power or power of the church. C A. XLVII.

The ecclesiastical power or power of the church, is whiche standeth in teacyng the gospel, admyninge sacramētes, & excomunicating such as be opē synners, & agayn in asswylng p^r same whē they demand absolucio
T H E realme of Chyrl is sprytnal, not ruled by the swerde, by tye armours, & other thynges apperteynyng to a worldly polycpe: wherfore this chyrchly power is ryghtly describēd by p^r wordes as foresayd. Furthermore Chyrlie whiche is both the founde & maker of this church by power remoued all worldly gouernance bothe from him selfe, & from his discyples vnto the prynces of the world
from

Of ecclesiasticall power. clxviii.

fōd hi self which wolde not be chose to
 be kyng, but led away fōd his apostles
 & disciples where as he sai: hūto the, Job. vii.
 & rulers of the gentyles haue dominio on
 the but so shall it not be amanges you.
 Now S. Peter him self, whō & papistes
 make the verch of they; popysche power
 or rather tyanny, vled no worldly or te
 poral power, yea on the cōtrary yte S. 1. Pet. ii.
 Peter wyrteth that we ought to obey &
 tempoꝛall rulers ordeyned of god for
 the defence of such as be good, & punysh
 ment of the wycked. Also S. Peter ex. 1. Peter. v. a;
 horteth his felowe pꝛeestꝛes to fede the
 flocke of Chꝛyst & to play the ptes of bis
 shops (for so it is i the greke) not cōstꝛey
 nedly but wyllynglye, not for cowle lu
 crous sake but of a prompte mynde, not
 as though they bare rule ouer they; flo- Some of
our byshps
had nede be
constrayned
to this.
 cke alotted to they; spiritual charge but
 in such wyse as they may be exēplers vñ
 to they; flocke. Neyther doth his felow
 l. Paule byssch fōd hi who also testify- Corin. xii. d
 eth vnto the Corin. of hi selfe sayng.
 Not that we are lordes ouer yowr sayth
 but we are helypers of yowr ioye Now to
 teache & gospell they be commaunded of
 Chꝛist who saieth, go ye iñ & vñe world Marc. xvi. d
 & pꝛeach the gospell. Item as my father John. x. f.
 hath sent me, so send I you.

¶

Common places.

Mat. xxviij. d. By sacramētes I vnderſtā here baptiſme, the ſoup of the lord, & abſolucyō. Of baptiſme ſpeaketh Chryſt thus. Go & teach all nacyōnes, baptiſyng them i the name of the father & the ſon & tholy ghoſt. Of the ſoup of the lord he ſayth, **Mat. xxvi. c.** **Mat. xxviii. c.** Eate ye drynke ye, &c. Of abſolucion he ſayth, **Mat. xxiij. c.** Verely I ſay vnto you, what ſo euer ye bynd vpon erth it ſhall be bounde in heuen, &c. The diſtincyō alſo appeareth certayne by the partes of the eccleſiaſtical power which be theſe, & power of doctryne or order, & the power of excomunicacyō & abſolucyō. Of excomunicacyō ſpeaketh Chryſt in the. xviij. chap. of **Mat.** Exemples of excomunicacyō appeare in the ſeconde epiſtle to **Timoth.** cap. i. in the pſons of **Hymeneus** & of **Alexander** whom ſaynt **Paul** becoke to **Sathā** that is to ſay he excomunicated that they ſhuld lerne not to blaſpheme. **Ite** the apoſtle blaſmeth **ſ** **Cornelius**, that they accuſed not, that is **ſ** they put not out of theyr cōpany the mā **ſ** had comitted adultery w his owne fathers wyfe. And agayne afterwarde he blaſmeth the after they had excomunicate hi. whā he toke greate ſorrow for his offence **ſ** they receyued him not in to theyr cōpany, finally ſuch as haue fallē & be repugnant ought

1. Timot. i. d.

1. Cor. v. a.

Of ecclesiasticall power. clxix.

ought to be taken agayne accordyng to
the example of Peter, & in synpte other.

The principal cause of this power. For he ordeyned it & comytted it to the congregaciō, as appeareth, Mat xvi.

& xliii & in the gospel of Iohn, cap. xx.

After this, the church is a secundary
cause of the ecclesiasticall power, which
hath authorite do confer & to exercise it.

No private pson, no byshop, no arch-
byshop, or what so ever name he bea-
reth or taketh by hym hath no power,

onles it be comitted to suche private p-
sons by the hole congregaciō, not taken
awaye agayne for the abusynge of the

same. wherfore the byshop of Rome is
not a lytle to blame that he draweth
power of the church to his owne ppe-

pson & usurpeth upon the authorite of
the same moost tyrānously. For onely
the church hath the keyes, & therfore it al-

so hath the power to electe & nominate
suche as ought to administre the keyes
of the church where the pure worde of

god is had & the ryght vse of the sacra-
mētes. The maner & forme of callynge &
choosynge ministers in olde tyme used in

the church was this. The people byd
those & afterwarde came the next byshop
adornynge to that diocese & appoynted

the

Causes of
the power of
the church.

The usurpa-
tion of the
bishop of
Rome.

The ancient
usage of the
churches.

Common places.

Dist. lxxiii.

Ca. Episcopi

Parlones.
mete to be
the ministers
of the con-
gregation.

the election. Testimonies of this election thou shalt fynde in common places of Melancthon. And saynt Paul commaundeth Titus to ordeyne preestes in the places here aboute hym. Afterward by authoryete of the counsaile of Npce, the con firmynge of the bysshop elected was gyue to all the bysshops of þ same prouynce, which constitution bycause it seemed very harde, was chaunged to the confirmacyō of thre, eyther being there present, or elles by wytynges agreynge therunto.

¶ Hable persons to the ministracion of gods worde be described of thapostle in his epistles to Timo. & to Titus, which descriptiō is approued. Dist. xxb. Byther pertrine also ocher decrees, as dist. xxiij. where it is cōmaunded that suche be promoted to the dignitie of a bysshop as be appued of longe tyme, as well by the word of sayth, as by the example of ryght cōuersacion. Item dist. xxiij. cap. Tales. Let suche be elected to be ministers of þ church as can worthly handle the diuine sacramētes. Also dist. xxiij. cap. Istis igitur. Let them studie & endeuour them selues to kepe ppetualy the chaſtite of an vndefyled bodye, or at leaſt waie let the be coupled with the poke of

Of ecclesiasticall power. clxx.

of one onely matrymonye.

It is a olde diuisiō of the churchly or **Parton**
ecclesiasticall power, to deuyde it into po
wer of order or doctrine, wherunto ptep
neth pchynge of þ gospel, declaring of re
myssiō of synes, & communicatyng there
of, administreyng of the sacramentes.

And ito þ power of iurisdiction, to which
belonge th excommunication & absolucio.

Effectes
The effectes of the ecclesiasticall power
be these. To teach þ pure worde of gos
pell, accordyng to the sayng of Christ, I
set you, as my father hath sent me, but
Christ was not set to teach lyes, ergo ne
ther þ pchers be set to teche lyes. To te
che repetaunce & remissio of syns i þ name
of Christ, for these be þ ptes of the pure
worde of gospel. To minisre remissio of
synes to others, for this is þ chiefe effect
of þ gospel. To minisre sacramets, accor
dyng to þ word. To assole by þ power
of þ keyes al true penitents demaundyng
þ same. To excommunicate open sinners, a
mong whom I reckē blasphemours, fals
teachers. &c. Seblably Pau. excommunicat. **Clond**
ted Hymeneus & Alexander for their blas
phemie. To receyue agayne such as couet
to retorne agayne vnto þ church, & so
to assole the, according to the example of
the aduoucyer mentioned of thapostle in
the

Common places.

ii. Cor. ii.

ii. Cor. xiii.

the seconde epistle to the Cori. Nowe,
these effectes & offices they may not ex-
ercise in a corner, but openly & in þe syght
of the congregacyō. For the doctrine of
the gospel is an open & manifest prea-
chyng. Neither is it lesfull for every pri-
uate person to exercise these offices, but
onely to suche as be appoynted & called
thervnto by the church, that all thyngs
maye be done in the cōgregacyō seamyng-
ly, & in due orde. Nevertheless every mā
may, yea & is bounde pruely to teach &
instruct his neyghbour, to declare vnto
astrayed cōsciences remedy of synnes
& that by the word & so to asloyle them.
Also in case of necessitie it is lawfull for
every pson to minister the sacramentes.
But to excommunicate is not lawfull for
any private pson as it is neyther lawfull
to asloyle the excommunicate pson. For
these thynges bycause they be publyke
iudgmēt; & spectacles ought to be done
before the hole church. And therefore tha-
posle wyrteth to þe hole church of Co-
rith. & not onely to the mynystres of þe
church that they shoulde receyue hym a-
gayne into theyr companye which had
commytted thaduoutrye.

Contraries

I thought good amōges þe cōtraries
herof, cōpendously to touch the ecclesi-
astycall

ecclesiasticall power which vnto this daye the
bysshop of Rome hath vbled or rather a-
bused with horrible tyzany, which thing
I wil the gladlyer do bycause I knowe
that the true ecclesiasticall power shal
the better be espied, when on the cotra-
rye side the false & tyrannycal power of
this monstre is set forth.

¶ Of the popish power.

THE power of the church which by Distinction
thervnto the pope hath vsurped is a do-
minion in thinges spiritual & temporal
yes rather a power aswell vpon all the
laytie as vpon the clergy with anchoze
tye of making & statuting lawes to rule
men withal, aswell in spirituall as tem-
porall thinges & where lawes haue no
place there to exercise the sword for the
mayntenaunce & defence of þ goodes both
spiritual & temporal of the church myl-
saunt.

THE first pte of the diffinitio is appa-
raunt dist. xix. capit. Ita dominus. Also i
the decretalles de electione. ca. significa-
ti. Also i the decretales de hereticis ca.
ad abolendam. Nowe of his dominion
vpon the layty, there be exmples ynough
i which we se the tyzany of the bishops
of Rome vpo emperours & kinges, pope
jacobarge deposed hilderich the frenche zacharie
kinge

Common places.

Alexander
the thyrde.

Leo.
Boniface.
Gregorie.

Julius.

Clement.

Particion of
the popishe
power.

Causes.

king & made of a king a monke. Innocent the. iiii. byd put downe Frederike the. ii. from the empyre & in his place set by another, pope Alexandre the thirde before hi did crede with his scte byd Frederike the first emperour of þ name surnamed Barbarossa father to the said Friderike the. ii. And of thauthorpetye of making & inactinge lawes at their pleasure which they bynd me vnto moze straightly the to þ gospel certifieth vs Leo, Dist. 4. ca. de libellis, Now, Boniface the. 8. raised great warres in Italy. Grego. moued al warres byd the emperours of Rome for maynteyning the confirmacion of þ bishop of Rome. Pope Julius because he made many warres is honoured of some for a Saint & a blessed mā. The false & traytorous warres or rather cōspiracyes of Clement be not vnknowen.

¶ This popish ecclesiastical power they diuide ito ordie wherby they chose their mynistres that may proclayme & preach this power furnyshed with lyes & tyranny, & in great abuse disrepute þ sacramentes. And into iurisdiction spirituall and temporal.

¶ Of this power þ causes be Tyranny & a mere lust to raigñ wherby Boniface the thyrde obteyned of þ emperour Phocas

as the name of the vniuersall bishop, which obteyned by litle & litle to his powers, he encreased the same, and to thintent it myght be the moze sure & stable & also extende the farther, his successours byshoppes of Rome studied þ same. that Boniface dyd, tyll at last they were become in worldly power far myghtyer the kinges & pperours, whō other whyles they betterly deposed of the myrie, finally, I call the popish power a tyrannny, forasmuch as it is a power gotten wout righte & vnrighthe possed of them, namely stithens they also glozy & boast to be þ vicars of Christ, by which facte they declare them selues to be very Antichrist, that is to say agaynst Christ.

¶ Their effectes & workes be these. To make & make lawes, statutes, ceremonies, articles of þ faith, & now these nowe those rites which the byshoppes of Rome do lay vpon the fely congregacion as oracles of god or gospels with this condition annexed therunto þ who so euer transgresseth the same shall be depriued of þ name of a christen mā as openly testifieth Leo. dist. iiii. ca. de libellis. To cōfyrme the highest tempozall ruler i earth dist. xxi. l. Omnes, where it is red that S. Peter receyued of Christ the admyning
 2. ii. stracion

Common places.

abstract both of the earthly & of the heavenly empire. To administer worldly powers which power by bishops of Rome take vnto the of Peter their predecessor according to their lawe aforesayd. To make temporal lawes. To giue sentence of death according to the same. To make warres for defence of the church goods. These temporal offices be nothing mete & convenient for bishops especially spirituals (as I sayd) they will be bycars of Christ & his kingdom of Christ which was altogether estrange from this world. To ordeyne & electe blynde bousardes, contrary to theyr owne decrees, as well to preache impure doctrine defiled with mans inuencions & for the most part repugnant to the sincere worde of god as to distribute the sacramentes in an horrible abuse. To curse & excommunicate euery man at their owne pleasure, as testifys examples of the emperours of whome there hath ben in maner none before our tymes which hath escaped their thunderboltes.

Here foloweth the rest whiche be contraryes to the true ecclesiastical power.

Contraryes

Contraryes therfore to the true power of the church be these. To holde that the

right

Of ecclesiasticall powre. clxxiii.

right of conferring the ecclesiasticall power remaineth only with the pope and not with the church whiche hath the keyes giue vnto them of Christ. To say no mā ought to be admitted to ministrate the word onlesse he be elected or dinate & cōfirmed of the pope or his deputies. To deny that euery particular congregation hath power to elect their ministers of the word by the authorite of the keyes cōmytted vnto the. To say that only to S. Peter & his successors byshops of Rome were giue the keyes of the ecclesiasticall power & not to the church. To denie that the principall effectes of the churchely power be, to teache gods worde, to preache remission of synnes by Christ, to bestow the same vpon such as couet it to distribute ryghtly & purely the sacramentes. To hold that the power of the church standeth not but amōges the annoynted preys. To hold that priuate persons may not priuately exercise those kyces of the ecclesiasticall power as to instruct theyr neyghbour in gods worde, to speake & take of the gospel, in necessitee to distribute the sacramentes. &c. To hold the open confession is not necessary. To take away priuate absolution & be contented with an absolution phantastical. To say

Papistical

The detestable heresie of papistes.



The error of phantastical persons

Common places.

**Errour of
Anabaptists.**

Math. xxiii. a

**What is to sit
in Moyses
chayer.**

That publyque absolution cā not stande
with pryuate absolution but þ̄ thone or
thother is to be abolyshed. To defend þ̄
excommuncacion appertyneth to pryuat
persons that they maye excommunicate
of theyr own authoryty whom they lust
To holde that excommuncacion maye du
ly be done althoughe it be not openlye
done befoze the congregacion. To say þ̄
only such as preach euyl doctrine are to
be excommunicate & not such as giue euill
exemples of lypynge. To deny that such
are to be receyued againe into þ̄ congre
gacyon which haue repented. To seke a
ny other thing by the ecclesiasticall po
wer then the execution of the fore saide
effectes. To exercise the offices of the ec
clesiasticall power opely without lawfull
callig by the church to þ̄ same. To resiste
cassely the mynisters of the church con
trary to þ̄ cōmaundement of Christ who
sayth. All thinges þ̄ they cōmaunde you
to do that do ye, þ̄ is to wyte, as longe
as they sit in the chaire of Moyses. Now
to sit in þ̄ chayer of Moyses is to expoun
the lawe of god purely & sincerely. To
holde that þ̄ ble of the ecclesiasticall po
wer is leted or taken awaye thzough e
uyl ministers, so þ̄ they sit in þ̄ chayer of
Moyses. Therfoze Christ signifyeth that
there

there sit in the chaire of Moyses scribes & pharises both good & bad. wherunto accordeth Paule wrytting to the phil. thus *Philip. i.*
 Some preach Christ of enuy and contention, some also of a good will. &c. But what forceeth it, saith Paul, so that Christ be preached by any maner of wayes whither it be by occasiō or of true meanig therein ioye, yea & wyl ioye. To abuse the offices of spiritual power for gaines & foule lurre. To hold that the ecclesiastical power is of no force. To holde that by the power of the keyes soules be deliuered through pordons out of purgatory. To say in reseruacion of cases not only spiritual payne but also the offence maye be reserued, yea and in suche as be truly repentant.

*Heretic of
purpatores
men.
Popishe
error.*

Of mens tradiciōs in the church
 CAPI. XLVIII.

I Wolde not put spiritual place of mens tradiciōs amonge the effectes of spiritual power, as though it shold pertaine properly thither, forasmuch as to constitute humane tradiciōs in the church, is not the propre effecte of spiritual churchly power, but which myxed therewith for certayne and necessarype causes, as hereafter shall more

Common places.

Description.

more playnly appeare.

Mens tradicions in the churche ther-
foze be ordinaunces of men which they
make, which haue a compylsion of the
church to the same, to chinten: that al
thing es may be done in the congregati-
on with comelynesse and in ordre.

Probacion.

T H I S diffiniciō is playne. For they
be not gods whichē oꝛdeyned humane
tradiciōs in þ church, oꝛ yet do ordeyn.
Furthermore certayne it is þ the tradi-
ciōs be not of the lawe diuine, bicause
they be not expꝛessly mencioned of in the
woꝛde. And the apostle, 1. Cor. xiii. vii.
where as he had not an open woꝛde of
god to serue for his purpose durste not
but call his tradiciōs counsels & not cō-
maundemēt es where he sayth: Concernig
virgyns I haue no cōmaundemēt of þ
loꝛde, but I geue counsell, &c. Wherfoze
we ought diligently, accordyng to the
maner of Paule, to discerne mens tradi-
ciōs fro the expꝛesse cōmaundementes of
god, For thus the apostle alwayes pre-
ceth befoze his tradiciōs: I speake this
of fauour, & not of cōmaundemēt. Item
to þ rest speake I (sayth Paule) and not
þ loꝛde. The finall effect putteth Paule
where he saith: wherefoze bꝛethꝛen deuer
your selues to this, þ ye pꝛophetꝛy (he cal-
leth

1. Cor. vii. c.

1. Cor. vii. a.

1. Cor. vii. c.

1. Cor. xiii. 5.

let þe prophete interpretation of scrp-
ture) & forbide not to speake with con-
ges, and let al thynges be done honestly
and in orde. So there Paule wote insti-
tute lessons or redynges in the church.

Itē þe women speake not in the congre-
gacion but kepe sylence. Also in the. xi.
chap. þe womē haue thē hēdes couered
and þe mē be bare headed whē they pray

Item in the vii. chap. that the man and
wyfe abstayne one from an other for a
tyme, but not so but they come agayne
together afterwarde. lest Sathā myght
tempte thē for incorinēcie. Also þe faith-
full husbāde forsake not his unfaithful
wyfe, so þe wyf agree to tary wth him.

And chapoule addeth the finall effecte
wherwith he cōcludeth his tradicyons,
saying: Not þe I would cast a snare vpo
you, but þe ye myght folow that whiche
is honest & comely. &c. Hereby it also ap-
peareth þe humane tradicions be no sacri-
fices or scrupce of god, but thynges indis-
ferēt which may be chaūged, altered, cor-
rected, & rectified, ac cōdyng to the occasion
of þe tyme, enē as the same selfe thyng
was done in counsels, folowynz whiche
customably haue corrected & oftentimes
rectified þe cōstitucyons of their predeces-
sours which thyng they might not haue
done

i. Cor. vii. e

Common places.

Done yt humane tradicions had ben of gods lawe.

Causes.

TH E causes of humane tradicions in þe church be these. Thauthorytie of mā, & the power which the pastours & mynsters haue that be called of the church.

Partes.

Humane tradicions be of all one sorte in the church which som mē call rites, som cerymonies. And forasmoch as som ordynaunces apertayne to orde, & other some to instituciō, therfore they may be diuided in to tradicions ordinall & institutory. Unto ordinal may be referred holy dayes, fastyng dayes, dyuersitie of garmentes. &c. Unto institutorye lawes may be referred lessons & songes, wherwith the yowth & the rude people be instructed. The pappstes diuide the tradicions in to vniuersall & perticular. The vniuersall they say ought not to be corrected ne chaiged but the pticular may.

Effectes

1. Cor. xiiil.

The effectes of humane tradicions in the church be these. To make that all thinges (acordyng to the rule of Paul) be done in the church honestly and in orde. Also in an other place he sayth:

1. Corin. vii. f.

This I speake for your profyte not to intangle you in a snare but þe myght folow that is honest & comely. Item to make þe confusion vnmete for þe church be

be eschued. To cause that soberly & quyetly all thinges be executed in þ church. To byynge to passe that the youth and bulerned people maye be instructe, and brought vp in the worde of god.

¶ **Cōtraries** to mens tradicions in the church be these. To hold þ humane tradicyōs be institute in the church to be a true scrupce of god. To say mens tradicyōs in the church yf they be repungnaunt to þ worde ought not to be cast forth.

Contraries

To say all humane tradicions ordeyned of popes in the church are to be kepte vnder payne of deethly syn, because popes be heedes of the church & bycars of christ.

The most dānable heresie of papistes.

To hold þ mens tradicyōs must be had in suche pryce þ we may not ones doubt or aske the questyon whether they be repungnaunte with the worde or no. To hold that it is in the bylshop of Romes power to make tradicions and lawes of lyke strength with the cōmaundemētes of god. To holde þ humane tradicyons deserue grace or remyssion of synnes.

To meynstayne þ mens tradicion in the church serue to pacify god & to satisfie for synnes. To say mens tradicions in þ cōgregacion may not be broke in case of necessitie. To cast forth of þ church al humane tradicions, yea & those also whiche be not

Common places.

1. Cor. xlii.

Ceremonies
be thinges in
different.

be not repungnant to the word whiche
fastnes is cause of great dissencion & of
manifold incommodities. To denye that
we ought to obey mens tradicions which
be not contrary to the gospel but ordey-
ned to this onely ende & all thinges be
done in the church semingly & in orde.
To raise discorde for mens tradicions in
the church. Against these speaketh Paule
where he sayth. But if any man seeme to
be contentious amonges you, let hym
know & we haue no suche custome ney-
ther the congregacions of god to meyn-
taine & this lyfe may be ruled wout ce-
rimonyes & rites. To auance & extoll
humane tradicions aboue the commaundes
mentes of god as they haue done which
haue dreamed superfluytie of ceremo-
nyes. To snarle the conscience by humane
tradicions against whome writeth Paule
1. Cor. xlii. To denye mens tradicions
whether they be rites or cerimonyes to
be thinges indifferent. I call & indiffe-
rent wherin consisteth neither rightous-
nes neither sin. To trasgresse the tradi-
cions of me in the church after a sedi-
cious maner and to & sklaunde of others.
To say & scriptur only dāneth humane
tradicions among & Jewes where Twisse
sayth: They wo: ship me in vayne w the
comman-

Of mens tradicyons. clxxvii.

chmaundementes of men. &c. To lade þ
church wth humane tradicions. To kepe
& obserue tradicions of mē superstitious.
To say mens tradicions may not be
of diuers sortes in dyuers places. To
saye that of necessitie of saluaciō al hu-
mane tradiciōs ought to be in al places
alwhe. To deny þ honest ceremonyes &
rytes v^sed hitherto in þ church whiche
be not against the worde may more p-
fytably be kept wth then new ordeyned.
To denye þ the chaunginge of humane
tradicions onles necessite or vrgent com-
modite moueth to the cōtrarye, is cause
of infinite myscheues & icōmotities. To
cōdēne such as haue throwē out of the
churches vnplacable & wicked ceremo-
nyes. To denye þ charitie & necessite be
the meanes wherby all mens tradiciōs
in the church ought to be measured.

The errour
of superstiti-
ous persones

→

→

Of the church or congrega-
cyon. CA. XLIX.

The place or title of church follo-
weth very chueniently þ ecclesiasti-
call power. For the church is the
kingdom wherin is exercised this ecclesi-
astical power, & from whēs it procedeth
originally by re^lō of þ hies cōmitted by
the

Common places.

the church vnto the mynisters of the same. But forasmuch as the church consisteth indifferently, as wel of þ true faithfull persons, as also of hypocrites & false harlots, it is hard so to describe þ church þ thou mayst thereby knowe wherein the godly do dyſce fro the counterfayte & dysgyfled game players (we call such hypocrites) namely sythens these two sortes of men haue in outward apperance all thynges alyke. I neuerthelesse to thys intent I may shew som difference bytwene the true members of the church & the dysgyfled hypocrites haue to my power leuered the in the causes & effectes, leest I shuld geue occasiō of schisme to the papistes which be ever bakyng & cryng out agaynst vs, of þ one church we make two, bycause we make distinction bytwene the true and the counterfayte.

Distinction.

Wherefore þ church in a generaltye is þ congregacion of all suche as professe þ gospel, only þ excommunicate excepted.

Probations.

I thinke it vnknown to no man þ the church taketh his original begynnyng of the professiō of the gospel, & that then it began when the fyrste promyse was made of the gospel, whiche forasmuche as it befell euen in Adams tyme, and vnto Adam, it is certayn that the

the church began euen then, & that fro
 Adam vntyll this day it hath stande a-
 mongst the pfeffours of the gospel, & yet
 it standeth with all suche as professe the
 same. I Added (in a generalitie) bycause
 I wolde make a distinction & difference
 bwtwene the true bylyuers of ryghtous
 persons, & bwtwene false hypocrytes and
 dysceyvers. And albeit the scripture na-
 meth aswel the bad as the good vnder
 the name of church, as the parable of
 the nette casten in to the see teacheth in
 which be take bothe good & euyl fyshes,
 yet euery man wyl iudge that the good
 fyshes are to be pferred before the bad.
 Wherefore no man oughte to meueyle
 though we bicause of þ opē testimonies
 of scripture, haue seperated þ church of
 þ true bylyuers fro þ hypocrytes, which
 church king Dauid calleth ecclesia ma-
 lignantium: the church of the euyl
 & wycked persons, whiche he wolde not
 haue done yf there were only wout dy-
 uersitie one generall church, & besydes
 it none other which may truly be called
 the church as hereafter I shall declare
 in þ causes. Now the excommunicat per-
 sons be no longer of þ church accordig
 to þ saying of our sauour Christ. That
 yf he wyl not here þ church, let him be
 vnto

Math. xviii

Common places.

Partes.

unto the as a becke person, & publycan.
There is one church in a generalitie
(as said is) throughout al christendome
in which church be two sortes of me is
be holy in dede, some counterfait holy or
hypocrites. The congregation of those,
the scripture otherwhyles calleth & call
saile of the righteous, as psalm. cx. other
whyles the immaculate or vndepleid
church, as cant. v. now wout wryncle as
Ephe. v. now & seat of David, as Clay.
ix. now the kingdome of David, as euen
in the same place, now the body of christ
as. i. Cor. ii. now & church of the saintes
as psalm. lxxxviii. now the members of
christ, now & multitude of beleuers. &c
But & church of the other & scripture cal
leth & congregation of & vngodly & of
differenace.

**The descrip-
tion of the
true church.**

THE true & pprely called church is
thus described of Paul. Ep. i. The church
of & righteous is which Christ laued
so wel & he bestowed eue him self for it
to thintet he might sanctify it being pur
ged w the washing of water by & word
& he myght make it a glouious church
not hauinge eyther spot or wryncle &
it might be holy & wout fault. And this
true church is not laid op to & eyes but
is beleued accordinge to the article of
one

our Crede. I beleue the holy church
 holye, the cōmunion of sayntes. The
 church of hypocrites describeth the
 prophet Esaię in these wordes. This peo- Esa. lxxvi. 2
 ple (saith the lord) approacheth vnto me
 wth theyr mouth, & with theyr lippes they
 honour me, but their heart is far frō me
 in vayne they worship me, teaching wo-
 stryes & cōmaundmentes of mē. This
 church contraryly is open & apparant
 to the eyes, for al her works, al her wor-
 ship wherwth it thinketh to serue god is
 outward. It is an outward hūe o^r by-
 souer of the pure church, wth mens tradi-
 tions in steade of the sincere doctrine, wth
 the mouth & lippes only wthout chariti-
 ons of the heart worshipping god.

AND forasmuche as I layde in the Causes
 church to be two sortes of men, true
 faithfull, & counterfeit o^r hypocrites, ther-
 fore now also two sortes of causes are
 to be set, pceding neuertheles of al one
 mater, to shewent it may appere why
 these be hypocrites, and thother verily
 faithfull. These causes therfore ensu-
 ing of the true church, whiche other-
 whiles the fathers haue called p^r pillar
 of the trowth. The promise of god o^r the Causes of p^r
 gospel, Christ saith, holy ghost, & pure true churches true churches
 doctrine hole & perfite in al her effectes

¶ And

Common places

and intification. THE promise of god
of the gospell is the cause of the true
churche, forasmuch as through the pro-
mise of the gospel it had her beginning
wherby it was founded. For forth as
the promise of the gospel was once made
the church began to sprig, & wherunto
as sone as Adam gaue credite he became
a member of the same. So eue at this day
such as by faith take hold of & glad ti-
dyngs of Christ (for & is the gospel) are
become the true members of the church.
I speke here of saych as it is an assured
confidence vnto the promise of the gospel,
and not of the fayned faith of hypocri-
tes, which is only a knowlege without
true moouings of heart, wherof I shal here
after speke in the causes of the hypocri-
tical or counterfet church. Now, Christ
is cause of the true congregacion, for-
asmuch as of him the promise of & gospel
was made, & who also satisfied & same.
Also because he is & head of the church
wherof he taketh al her sustentacion,
increase ryghtousnesse, glory, cleannes,
holynes, Item because he is the funda-
cion of the church. The holy ghost is
cause of the true church, forasmuch
as he gyven vnto the church of Christ
to be the ruler and goaernour calleth
the

Eph. xv.
Colo. i.
Eia. viii.
i. Cor. iii.
Gala. ii.

the churche by the worde, gathereth it together, sanctifyeth or maketh it holy (wherof also he hath his name) comforteth it with sundry gyftes, comforteth & rayseth it vp agayne in tribulation, maketh it apte & mete to do liuely and true workes, whiche maye please god, and which be most acceptable and thankfull sacrifices vnto hym, full of good sauoure, and finally whiche preferueth it in the trouthe acknowledged, that it fall not away agayne from the same.

THE formal cause of þ true churche The formal cause
 is the pure doctrine being absolute and perfect in all effectes and iurisdiction. D
 For this doctrine is a sure signe and a certain marke wherby the true congregation is knowne frome the forged churche. I vnderstande vnder this doctrine the pure preachynge of the gospel, and the liuely effectes of the same in the consciences. For so dothe our shepheard Christ discerne the doctrine of false prophetes or hypocrites frome the true doctrine wher he saith. Take heed of false prophetes whiche come vnto you in shepes clothes, that is to saye, in outward apperaunce of true doctrine. For all that hole place muste.

Ma. ix.

be

Common places

be referred to doctryne, but inwardly
saith Christ) they be ravenous wolues
þ is, tearing & plucking a peces mē's cō
sciēces w their wicked & false doctrine
by their frut; ye shal know thē, þ is, by
the effect; of their doctrine. Whether do
mē gather grapes of thornes, or figges
of bzyeres, whether can hypocrites gve
rest vnto mē's psciēces w their doctrine.
for by fygges & grapes he vnderstande
most swete frut; of pscience, as he pear
ioy, & tranquillitie. so enery good tree
maketh good frutes, þ is, good teachers
w their true doctrine, bring vnto the cō
sciēces pear, ioye, tranquillitie. &c. A
corrupt tree maketh euil frutes, that is
the impure doctrine of hypocrites dis
seuereth, confoundeth and disturbeth
the consciences. &c.

I refer also vnto the pure doctrine þ
lawful vse of sacramentes, for this is a
parte of the pure doctrine. Item fre re
mission of synnes which is the effecte of
pure doctrine. Also absolucion & exco
municaciō formed of the word of god,
all which I make here to be signes and
sure markes wherby the true churche
is knowen.

The causes of the hypocri
ticall churche.

Cas

A s to the outward shew & apperance **Causes**
 the false & counterfeit church hath þ self
 same causes þ the true church hath. For
 it hath the same gospel, the same bibles **The church**
 the same sacraments, they pfeße þ same **of Rome.**
 Christ, they glozy of þ same sayth, they
 þscribe the same holy goð vnto al cheir
 counsels, & the same they dreame to be the
 authoz of all their assayes & doinges.
 But loke neuertheles how moche diuer
 sitie there is bitwene trouth & dissimu
 lacion, bitwene apperance of thiges &
 the thiges self, bitwen a painted face &
 a natie colour, euē so moch difference
 there is bitwene the causes of the true
 church & the causes of the feyned & hi
 pocriticall church. A lyuely example **Fyer for**
 of this hipocriticall church is at this **church.**
 day the popish assēble. For the papistes
 do ascribe their church to be a societie
 oꝝ fellowship of outward thiges & rites
 ec. wherfoze they the selues make their
 church the replat of þ hypocritical cō
 gregacion & not J, namely sith it is ap
 paraūt þ the true church is spiritual,
 not of this woꝝld, neither cōmeth it by
 appointing & marking, & which is not
 open & layd out to the eyes, but bileued
 only by faith, accoꝝdig to tharticle of
 þ Crede, I bileue the catholike church.

Qu. iij. Ther=

Common places

II. Reg. xxi. c.
Roma. xi. a.
This Baal
amonges vs
is the byshop
of Rome the
grate god
of the erthe.

The temple also of the pphet Elias tea-
cheth the same, who when he sawe the
outwardly apparaunt membres of the
church, said to the lord, I only am left,
but the lord answered, I haue lefte me
seuē thousand in Israel of which neuer
one mā bowed his knees vnto Baal, nor
kylled him w his mouth.

C The effectes of the true
church.

Effectes.

DOUBLE effectes do aryse of the
two sundry kyndes of men in one gene-
ral church. But to þ true church these
effectes ensuing appereyn which the true
church wozketh by chastitence & go-
uernance of tholy ghost. To heare the
pure word truly. To receyue the word
w the hert. To bylene the word w cōfi-
dence. To vnderstand truly the worde
herd receyued & beleued, according to þ
parable of the sower where Christ ex-
pouneth þ good seed the true church.
To vse the sacramēt; lawfully accoꝝdig
as is appointed by þ word. For who so
receyue the pure worde, kepeth also
the sacramentes in the ryght forms be-
ing a pte of the word. To loue the pure
word, accoꝝdig to the saying of Christ.
By thepe do hear my voyce. To depte
in no wyse from the true worde for al-
moche

Math. xiii. c.

Joh. x. a.

In which as the church is the pyller of the
 trouth, bicaule it is buylt vpon Christ &
 stone. To keepe the vnpure word, none o-
 therwise then shepe do keepe euil pastures
 and þ by the commaundement of theyr
 shepheard Christ who byddeth the be-
 ware of false pphetes & also of the leue
 of the pharysees. To knowe & receyue
 onely Christ for theyr herdman, heed,
 iustifiour, sanctifiour and sauour. For
 what so euer holines the church hath,
 what so euer iustificacion, what so e-
 uer clenness, it taketh it al togider of
 Christ. To be ruled of the holy gost to
 chintent þ al the workes of the church
 maye be bothe lyuely and affectual and
 also pleasaunt to god. To exercise the
 keyes gyuen vnto them of Christ and
 to commytte the same to pryuate per-
 sonnes, to thende that the pure worde
 maye be preached, and the free remis-
 syon of synnes in Christ publyshed,
 that men maye be comforted by abso-
 lucion, and bydded by excommunica-
 tion. To sacrifice vnto god sacrificy-
 ces of prayse, and spirituall sacrificy-
 ces, euen of our owne bodies, and the
 frute of our lypes. To be kepte from
 erreure, accor dyng to the sayinge of
 Christ that the false pphetes shal arise
 and

Math. vii. 8
 Math. xvi.

1. Pet. ii.
 1. Cor. xii.
 Roma. xii.
 Mat. xxiii. 6.

Common places.

And shal bring in to errour, eue the be-
 ry elect or chose psons may erre final-
 ly or to thende, euen by cause they be in
 the hand of Christ, out of whose hande
 no mā can take awaye. To obey eury
 humane creature for þ lozdes sake. To
 haue of pmise everlasting life annexed,
 and other infinite rewardes i this life.
 To folow thryghly Christ as capiteyn
 and leader in the doctrine & maners of
 life. for so is Christ pponed in þ scri-
 pture, as an exēple for the church to fo-
 low. Seblable effectes very many may
 be yet gathered of the true church, all
 which þ scripture expreſseth in þ name
 of spouse by which the church is signi-
 fied. Now, the offices & ptes of a spouse
 or hyde be, in all thynges to obeye the
 hydegreome, to loue the hydegreome, to
 haue a good hope & cōfidence in þ hyde-
 greome, to cleue only vnto him, to obeye
 him, to fear & honoure the hydegreome,
 to be agaynst the dihoneste of þ hyde-
 greome, & to do all thinges þ may tende
 to the honest fame & worþship of him, to
 reuerence, to magnifie & auance him,
 to reioyse in the hydegreome, to be obe-
 dient to his cōmaundement, to execute
 his pleasure louingly & w gladnes, to
 vse in cōmune all his goodes together
 with

The proper-
 ties of a spous
 or hyde

With h. ec. All these thinges also ought to be appropriate and be the very partes of the churche towarde Christ the hydegrome.

B V T now, albeit the spouse perforce geth all these thinges truly & is made handfast by tholy ghoſte, yet is she not called euen ſo: theſe woꝝkes ſake a church immaculate oꝝ vndefyled, holy, & without wꝝincle, but ſo: Chꝛiſt's ſake, who hath halowed it, putting him ſelf in to the bitter perils of death ſo: his ſpouſe ſake. Also becauſe ꝑ churche hath tholy goſt, yench her as a tuter oꝝ deſenſour who by chꝛiſt ſterueth & gouerneth her to thobteining of everlaſting liſe & the hereditary goodes of Chꝛiſt, to whoſe ſhe is eſpouſed, which goodes ſhe alreby poſſeſſeth in ſure & certeyn hope.

¶ Theſſectes of hypocrites in the churche.

Theſſectes of hypocrites in ꝑ churche be taken by the cōtrary of theſſectes pꝛeſeyning to the true church, as be theſe.
To hear the woꝝd but not purely. **To** receyue the woꝝde but not in the herte. **To** bileue the woꝝd, but not only. **To** vnderſtād after a maner the woꝝd, but without frut. **To** uſe the ſacramēts vnlawfully, & wickedly to abuſe the. **To** loue the

Common places

Math. xv. b.

1. Pet. ii.

the word embzued w mens tradicions, & w the cōtaminatē the pure word. To pfer oꝝ at lest way to mathe mē tradicions w the self word of god, and w the same to defete gods word. Of this effect Christ accuseth the hypocrites in þ gospel of Mat. where he saith: ye haue dishulled the cōmandemēt of god thyngh your tradicions. To depte frō the pure worde, according to the parable of the sower, where Christ declareth the hypocrites to be shrinkers frō the word, bileuing only for a tyme. To embrace workes besides Christ, & by the same to seke righteousness. To deny remission of synnes by only sayth in Christ. To boast brag of the holy goſt, but wout regeneration wout liuely workes & pleasing god. The reason is by cause hypocrites embrace not purely christ, therfore the holy ghoſt is not giuē the, wout which all the workes of hypocrites be deed. To preche the vertues & benefites of workes eue as the godly preche þ powers vertues & benefites of Christ. To exercise the keyes of þ church after their lust as manye cruel facts of bishops of Rome do testify. To abuse the keyes horribly to þ oppressiō of the sincere word & effects of the same. To be holly conuer-

saunt

Of the church. clxxxliii.

saunt in outward & carnal thinges, as
 cording to the saying of Chrysostom: **Math. xxiii.**
 be to you pharisees & hypocrites, for ye
 make cleane the outward partes of the
 cup. &c. loke vpon the hole. xxiii. chap.
 of Math. To worke without all frute.
 for lyke as w frute the true byleuers
 worke their workes, by cause they by-
 leue truly, and by cause they be regene-
 rate & borne agayne of tholy ghost. so
 the hypocrites bicause they wat sayth
 bicause they haue not tholy ghost, ther-
 fore al they: workes be deed and plese
 not god. To sacrifice vnto god out-
 ward sacrifices, by which they studie
 to pacifie god. To haue alwayes trou-
 bled consciences & full of feare, accor-
 ding to the prophet Esaie. The sinners
 in syon be made affrayd, fear hath pos-
 sessed the hypocrites. To do workes to
 thintent to be sene of men, and to be co-
 mended. **Mat. vi. xxiii**
Math. xxiii.
 To couet to be glorified be-
 fore men. To erre, according to Christ
 where he sayth: False prophetes shall
 aryse and bring in to errour. &c. More
 ouer god punisheth hypocrites for their
 vngodlynes, w other synnes & errours.
 To be prompt and redy to suche thyn-
 ges as pertain to this worlde, accor-
 dyng to the sayinge of Chrysostom: ye hy-
 pocrites **Math. xvi. a**

Common places

Job. viii.

Joh. viii.

**The pperitis
of the aduou
trous church**

U

Contraries.

pocrits, the face of þ̄ shye ye can iudge,
and can ye not discerne the signes of þ̄
times. To take vps the tēporal power
as many exēples of byshōps of Rome
do teache, yea & the mēbr̄es of the hole
popish church. To be frustrate of euer
lastinge lyfe, accoꝝdinge to the sayinge
of Job. spes imperioꝝum peribit. The
hope of the vngodly shal perishe. For the
pmise of euerlasting life, pteyneth on-
ly to þ̄ true bileuers, accoꝝding to this
of Chꝛist. Who byleueth in me, hath e-
uerlasting life. Finally the effectes of hi
pocrites, oꝝ of the paynted & hypocriti-
cal church do appere most euidently of
pꝛop̄ties of the bzide þ̄ is an harlot, for
she semeth in outwarde apparaunce to
loue the bzidegrome, to dileue his woꝝ-
des. &c. where as in dede she doth in her
hert nothing lesse but reueth a hooꝝing
yea she cā not hertly loue þ̄ bzidegrome
bicause she receyueþ no dowꝛy for the
spousels of choly ghost the handfasten
but reueth a hooꝝing after straunge god-
des, namely þ̄ pope the great god i cred
& Babylonical strompet.

Contraries to the church be these. To
hold þ̄ the church began fꝛst whē the
gospell was disclosed at the byꝛthe of
Chꝛist. To say they be true mēbr̄es of þ̄
church

church which only do hear, & with the
 mouth pfeſſe þ gospel. To cut þ church
 in to ptes ſaue only for the. ii. kindes of
 mē which vnder the generall terme of
 church be cōprised, þ is to wite of the
 righteous & of the hypocrites. To holde
 that the true mēbers of the church may
 be tred in whom woꝝketh not Christ ne
 tholy goſt. To mainteyn þ the church Popiſhe
errours
 as it is truly & proply takē for the con
 gregaciō of the holy is a tēporal king
 dom, which needeth a ſecular arme woꝝld
 ly defences, & that ought to be ruled by
 mēs tradiciōs to the helth of their ſou
 les. To deny þ the ſayntes & true bile
 uers be only the true church. To ſay þ
 true church which is of the ſaythfull
 may be ſene w the bodyly eyes cōtrary
 to þ article of ſaith I bileue þ catholike
 church. &c. To define the church to be
 a ſelowſhip of outward thiges & rites.
 To defend þ the true church may ſtād
 wout the pure gospel & lauful vſe of ſa
 cramēt; onles ty; any letteth the ſame. Papistical
 To ſay the church is only an outward
 policy of good & bad, which errour de
 ſaceth the kyngdom of Christ & rygh
 tounes of the hert, & taketh awaye the
 holy ghōſt gouernour of the catholike
 church. For then it is byleued that the
 church

Common places.

**Observaunce
The detestable
heresye of
papistes.**

**The errour
of Faber.**

Papistes.

churche is nothing els then a keepig of
certeyn rites or seruices. To bind the
catholique cōgregaciō to certein obser
uāces, against this of Christ. My king
dom cōmeth not in obseruaciō or way
ting. To hold þ the catholique churche
is left to the bishop of Rome or to any
other priuate y^{et} to be administered at
his pleasure. This errour is against þ
euerglasting bishoppe of Christ. To
hold in the fabryle Faber, þ the catho
lyque churche doth not always pferre
the word of god before mēs tradiciōs.
To say the catholique churche appety
neth to mē by reaso of power or digni
tie either ecclesiastical or secular. To
hold in the papistes, þ the churche is an
outward & supme monarchie or raigne
of the hole worlde, in whiche the pope
hath a power irrefragable aswel vpon
the laytie as vpon the clergie, agaynst
whom it is leful for no mortal man to
resist eyther in dedes or in wordes. To
say the general churche may stand wout
hypocrites. To bynd the true churche
to outward sacrifices. To say þ hypo
crites in the church be any other thin
ges then a graue paynted outwardly &
winful of deed mēs bones, þ is to save
ful of al vngodlynnes. To make the hy
pocrites

Of offendinge. clxxxvi.

pocrites the lyuely mēbers of the true church. To say hypocrites may be in the church wout the soyle & contamination of gods word, & of the sacramētes. To deny þ the parte in the church of hypocrites is the cloke, visour, and counterfeiture of the trowth. To make here in earth a church, wherin be not both holy mē & hypocrites, contrary to the place in Mat. So shal it be i chende of the worlde, the aungels shal come & seuer the bad frō the good. .sc. wherby is signified þ in the kyngdom of heuen here in erth, þ is to say in the church be both good & bad. .sc.

Math. xiii. 48.

Of sklauder or offence.

C A. L.

Sklauder bycause it ryseth in the church, therfore very cōueniently it may be put aft the title of church which of necessitie is vered wiche many sclauders & offences, according to the saying of Chryst: wo be vnto þ world bycause of offences, howbeit it can not be auoyded but that offences shal be giue. .sc. wherfore forasmoch as Chryst saith that offences or sclauders w ne cessarily chaunce, let vs diligently enserche

Math. xviii. 7.

Common places

seue the causes of this necessitie. Let
tes of the selues sclaunders be not neces
sary, neither ought they to be giue, sith
Christ hath prohibite the, but that they
shold perish which by a iust iudgement
of god ought to perish, it must nedes be
that sclaunders be giuen, which be as
it were meanes wherby the vngodlye
hypocrites be called away, & frayd fro
the trouthe, but it is a verie perillous
thing to giue offendings or sclaunders
vnto the godly, according to the com
munication of Christ in the sayd place of
of Math. which although they be in the
hand of Christ, neither can be take out
of his hand, yet wo offces or sclaunders
to verie trouble their myndes, and to
make the either to doubt of the trouthe
of gods word, or to be the more remisse
or slacke in regardyng the same is vn
doubtedly a right haynous syn.

The diffinition of offending or
sclauder in a generalitie.

Diffinition.

Sclauder therfore in a generalitie is
an offce or greuaunce wherby the con
sciēces are frayd away fro the doctrine
that they haue receyued and maners of
lyfe, & be prouoked & led away to the fo
lowynge of an other opinion and ma
ners of lyfe, eyther by doctrine or by
maners

Hand

maners of lyfe.

This general descriptiō of sclaunder shal appere in þe declaraciō of ytes. And throughout the new testamēt testimo-nyes do appere of þe doctrine & maners of lyfe, whiche be principall causes of sclaunder, as orderly shal be declared hereafter.

THERE be two sortes of sclaunder one wherby hypocrites or pharisees be offended, an other wherby the godly bre-thren be offended: Of this sclaunder or offence the scripture speketh moze oftē than of thother.

Division of
Sclaunder,

Of offending of hypocrites.

Offending of hypocrites is a gre-uaunce of the right doctrine or necessary workes commaunded in the word, which the godly do geue frely without synne whyle they care rather to obeye god, then men.

what thoffen-
ding of hypo-
crites is.

Exemples which throughout al the euāgelistes be recited to approue this descriptiō of which the euāgelist Iohn hath befoze other a gret nobre, namely in the second, thirde, fyfth, seuenth and ryght chap. where Christ pely teacheth partly healeth the sycke in the Saboth days. Also hyther pertyen all sclau-nders throughout the newe testamēt.

Examples

Wh

where

Common places

where the hypocrites & pharisees togi
ther w the scribes were greued w crist
eyther bicause of his doctrine, or for ne
cessary woꝝks. for doctrine & necessary
woꝝkes be causes of this offendinge. I
tal necessary woꝝkes which either ne
cessitie or charite requyꝛeth. Of necessi
tie an exēple thou hast where the disci
ples of Christ on the Saboth day pas
sing thꝛough the cornes, began to pluk
the eares of corne, at which the phari
sees were offended & cryed vnto Christ
lo why do they on the Saboth dayes
which is not lawfull? An exēple of
charitie þ hast where Christ healed in þ
Saboth day a man hauing a withered
hand & dꝛyed vp.

V N T O necessary woꝝkes ptein also
al fre maners and exēples of lyfe, yea
though they be not pscꝛibed ne appoy
ned expꝛessly in gods woꝝd which neuer
thelesse be done of the godly wout syn,
but the hypocrites be offēded w the by
reason of their pstitutiōs. Thus were
the pharises & scribes offēded w Christ
apostles, only bicause they washed not
theyꝛ hādes, whē they eate bread accoꝝ
ding to the traditiōs of þ elders. Thus
at this day while our hypocrites do se
þ we suffre no lōger the water to be co
secrate

Mark. ii. d.
Math. xii. a

Mat. xii. a.

Math. xv. a.

Holy water.



Of offending. clxxxviii.

terrate they be offended as though they
had committed a great offence. The com-
maundement of god excuseth the godly
in this pharisaical offending. For they
haue for them a commaundement of god
concerning the pure & right doctrine, &
concerning necessary woꝝkes wherby
the neighbour for the most part is hol-
pen. This commaundement we oughte
to obey synplely, and these hypocrites
ought not to be regarded according to
this texte. It becometh to obey rather
god, then men. Nowe suche thynges as
the open & special commaundement of
god, excuseth not in the godly concer-
ning this kind of offending, yet the chri-
ste libertie excuseth wherby the godly
be free from al mens tradicions which
ostentymes the hypocrites preferre, or
at leest matche with gods woꝝde, I am
moued to speake this of the christen li-
bertie, by cause the hypocrites requyre
speciall commaundementes of god for
every woꝝk that the godly do. For they
crye oute agaynst vs, that we haue no
commaundement of god to despyse or
neglecte the holywater and lyke tra-
dicions.

Act. iiii.

The christen
libertie
excuseth

THE causes of this offending, be the Causes,
holson doctrine and necessary woꝝkes
Bb. ij. wherby

Common places

wherby for the most pte the neighbors
 is holpen eyther in a tyme or in a place
 which ought not to be done after þ tra
 ditions of the hypocrites or done agais
 their fastings or seblable their pstitutids
 yea or agaynst the very saboth day the
 law of god, which neuertheles god set
 teth behynd the vse & help of the neygh
 bour, as many places & exēples of scri
 pture do wytnes, as þ of the prophete
 Osee. Misericordia volo, nō sacrificiū.
 I wil haue mercy, & not sacrifice. Item
 the Saboth daye (sayth Chzist) is made
 for man, & not man for the saboth day.
 Wherfoze the son of man is lord euen
 of the Saboth day. Also in the prophete
 Esaie god sayth: offre me no mo oblaci
 ons for it is but lost labour, I abhorre
 your sensing, I may not away w your
 new mones, your sabothes & solempne
 dayes, your fastinges also are in vayne
 I hate your new holy dayes & fastings
 euen from my very hert. They make me
 wery, I can not abyde them. &c. Lerne
 to do righte, applye your selfe to equi
 tie, deliuer the oppressed, helpe the fa
 therles. &c. Likewise Chzist sayth: whē
 thou offrest thy oblaciō at the aulter, &
 there remēbest þ thy bzother hath any
 thyng agaynst the, leue there thyne of
 fring

Osee. vi. e.
 Math. xix. b.
 Marc. ii. d.

Esaie. i. d.

Math. v. d.

Of offendinge. clxxxix.

Bring & go first be at one to thy brother
and then come & offre thy gyft. Finally
by necessary woꝝkes ought to be vnder
stand not only such woꝝkes wher to the
neighbour is holpen, but also wher to
we helpe our selues in necessite, for yf
it be lesul for me to help my neighbour
in þ Sabbath day, how moch more may
I helpe my selfe.

Necessarie
woꝝke what
it is.

THE partes of this sclander wher
by hypocrites be offēded may be take of
the foresaid causes, so that þ mayst di-
uide the offēding of hypocrites in to þ
offēding which riseth by doctrine oꝝ te-
ching, & in to þ which pcedeth of woꝝ-
kes oꝝ manners of lyuing.

Partes.

The effectes of this offending Christ se-
meth with one woꝝd to expresse where
he sayth: who so euer shal fall on this
stone, he shal be broken, but on whome
so euer it shal fal, it shal grynde him to
poude. So þ the chief effect of this of-
fending by Christes woꝝdes is þ the hy-
pocrites be confuted & destroyed whi-
che by the iust iudgement of god ought
to perysh. For Christ is put vnto suche
for a fall. &c.

Effectes.

Math. xxi. d.

Luc. ii. e

Other effectes also of this offendinge
may be fetched forth of the thinges an-
nexed, as induraciō of hert & cruel ty-

Wh. iij.

ranny

Common places.

Many, which the hypocrites being offended wth holson doctrines & necessary workes do exercise against the trouth, & against the prechers & publishers of the same. And albeit these effectes be euil & horrible, yet the godly oughte not to regarde the. For it behoueth rather to obey god, then men: though the guttes of the hypocrites holde burst, & of the hole worlde.

Mat. llii

Of offending the brethren.

Distinction.

THE sclaunder or offence wherby the brethren be offended, is committed when weyke consciences be plucked away fro the simplicitie & purenes of gods word vnto these & those opiniōs & maners of lyfe, either by false & vncerten doctrine or by maners & examples of lining.

Probacion.

THIS diffinition is certeyn of gods word. For þ^e scripture alwaies giueth comādemēt of this sclaūder. As touchig doctrine Crist monisheth wher he saith, who so euer offend one of these litle ones which beleue in me, better it were for him þ^e a milstone were hāged about his necke, & that he were drowned in the depth of the see, þ^e is to say, who so euer ledeeth away these litle ones fro the purenes & simplicitie of gods word. &c. For this worde sclaūder or offending signifieth

Math. xviii. a

Luc. xvi. a

✠

Fieth here properly a grieve or a stom-
 blinge stone wherby we be led awaye
 fro the symple trouthe of gods worde,
 through the diuersitie of opiniōs, whi-
 che be brought agaynste the same. For Marke how
 who is he in maner þ̄ can fynde in his the weake be
 herte to become a chylde agayne in the offended.
 kyngdom of Christ, but wil sanour be-
 yonde the worde of god, whiche thyng
 whē the weyke p̄sons se done: forþwh
 they be offendd, þ̄ is, they be brought a-
 way & plucked fro the symple worde, &
 yf vterly they byd not farewell to the
 gospel, at lest way they begin somwhat
 to doubt of it, till at last they shrinke
 cleue awaye from the ryght & true do-
 ctryne vnto straunge opinions. As tou-
 ching maners or examples Paule euery
 where maketh mencio namely. Ro. 14.
 1. 15. 1. Cor. 8. Gal. 5. Phil. 1.

ALBEIT it had be ynough to haue Causes of the
 shewed false doctrine & vncerteyn and offending of
 the euil maners or exēples of lyfe as ge the weake
 neral causes of this sclaūdre, yet there byethen.
 be other causes which may be brought
 declarunge the very or yginall roote of
 those general causes, which be these. sa-
 tan, the euill vnderstandyng of the
 christen lybertie, dissencion, lacke of
 lernyng, presumption of the teachers,
 hatred

Common places

The deuyl

**Mistaking of
the christen li-
bertie**

I

**Dissention of
preachers.**

**Sy: Johan
lacke lerning
dothe moche
harme.**

hatred of the neighbour, & schlabile cau-
ses. Now sata is the cause of this schla-
der o: offeding forasmoch as he impel-
leth & directh to þ same, & furthermoze
he maketh the true doctrine to be suspect
by bringing all thynges in to a roze. The
misvnderstanding of the christe liberty
is cause, forasmoch as the rash christes
whyle they bileue þ they be fre fro all
outward thinges as pteyning to insti-
ficacio which is tied vnto no observa-
cions o: ceremonies, furthw of þ christe
& spiritual libertie they make a fleshy
liberty, & thinke now al thiges to be le-
full vnto the especially in the maners
of lyfe, by meanes wherof innumerable
offendinges and schlabiders do aryse, of
which at this day Germany is ful: this
dissention of the teachers is cause also
of this schlauder, whyle they defende
flyly wicked & ostentymes to lyth opi-
nions, as they do at this day, which is
soudry heresyes disturbe the pure do-
ctrine. The lacke of lerning also of te-
chers is cause, in asmoch as blind hou-
serdes rush out at all aduentures suche
stuffe as they haue, & declare not suffici-
ently the maters as they haue purpsed,
but leue the consciences of the hearers
doubtful & in the byres. For this cause
chapostle

Of offending. xci.

1. Timot. iii. 3

Chapostle Paul wil þ a bissshop (that is
to say a teacher, a pastour, an ouerseer)
be apt to teache, þ is to say, which hath
the feat & cūning handsomly & properly
to declare his maters. Certes, the apte
& prope way of teaching, is to folowe
in teching the methodical forme of do-
ctrine, whiche is naturall indifferently
cōmon to all men, saue þ it excelleth in
some, & is moze apparant by reason of
pceptes & instructions which they haue
lerned to induce them. frō which trade
& forme of teaching, who so euer abhor-
reth, vndoubtedly shal neuer handsomly
instruct the cōsciēce of mē, neither shal
better & declare sufficiētly his purpose.
Neither do there wāt at this day exem-
ples herof in the church. The arrogācie
of teachers is cause of this offending whē
one swelleth, whē one enuieth an other
whē every mā wold be cōsuted best ler-
ned, whē no man wil be made a chylde
in the church, & while they thus strive
for preeminencie & primacie, in þ mean
season the weyke brother is offended, oc-
casiō is giuē either to forsake þ symple
& pure worde, or at lest to sclander it, &
bringe all thynges in doubte. But this
cause toucheth not onely the teachers,
but generally al that of hys mynd and
state.

Arrogancie.

Common places

Hatred.

i. Iohn. 16.

Partes.

Division.

hatelynes offed þ weike brethꝛē, while they declaring thē selues to moch spiritual, thinke al thinges lawfull vnto thē. Hatred to þneighbour is cause forasmoch as sclaunder arise of it, while þ brother hateth the brother. The strary to this cause i. Iohn putteth charite, where he saith, he þ loueth his brother dwelleth i light, & sclaunder is not in him.

O F one sort is this sclaunder, wherby the brethꝛen be offeded of the false & to fre brethꝛē, yet hauing respect to þ causes this sclaunder may be deuided in to sclaunder þ riseth of doctrine and þ ryseth of maners oz exēples of lyfe. Also to the place of yē of this sclaunder may be referred also an other sclaunder whiche the godly do suffre througþ þ happy lucke of the noughty psons & hypocrites whyle they se þ al thinges pspere with thē. This offeding now adayes entangleth many, whiche measure & wey the goodnes of lernynge by the successe of noughty hypocrites, as though their doctrine were therfore sound bicause they be in best reputaciō, & be counted þ wise the mighty, the ryche & great mē in the world. Against this sclaunder Christ oftentimes armeth his disciples, cōfōrting thē agayns the sclauanders of the crosse.

Of offendinge. excell.

troffe. Item thapostles euer among do
arme good myndes agaynst this offen-
ding. And among other places this text
of s. Paul is notozious, where he sayth: **1. Cor. 13**
Uyle thynges of the wo:ld and thyn-
ges which are despised, hath god cho-
sen. &c. To this kynd of schlauder per-
teyn al bountiful thynges in the wo:ld
as wysdome, power, rycheſſe, greate
meth. &c.

EFFECTES of schlauder wherby
good mē be offended be these. To pluck
away the weyke b:ethzen from the sim-
ple wo:de. To make doubtful consci-
ences of the trowth of the ch:riſten do-
ctrine. To styze weyke myndes to sclau-
de the true goſpell, & to receyue false
opinions. To brynge to paſſe þ weyke
b:ethzen ſhal folow euill examples and
maners, which the raſh b:ethzen, & for
the moſt parte to moche ſpyritiſh uſe a-
monges ſuche as haue not yet herd the
pure kynde of lernynge, or be not yet
thoroughly entred in the ſame. To chaſe
away weyke myndes from the goſpell
cauſing them to condemne & vtterly to
diſallowe it, and to returne agayne to
poppyſhneſſe and wicked doctrine. For
the auoyding of theſe effectes the thre-
tes of Ch:riſt are to be red Math. xviij.

Item

Effectes of
offendinge
the weake.
b:ethzene.

Spyritiſhe re-
tour.

Common places

Item Ro. xiiij. and. xv. where amonge other thinges thapostle saith: lose not him with thy meate, for whom Christ hath dyed.

Contraries. **Contraries to the hole offendyng or sclaunder.**

Contraries to sclaunder be these. To say sclaunder only cometh of doctrine. To holde þ vnto doctrine & maners of lyfe all sclaunders can not be queniety referred. To say of power, wisdom, riches & other great thiges in the worlde sclaunder neuer ryseth, where as in dede these thinges be for the most parte causes of euil maners. For power, wisdom & ryches do chaunge verye oftentymes the maners of mē. To deny the pharisaical or hypocritical sclaunder wherby the pharisees & hypocrites be offended. For there is one general church in which be bothe good & bad, godly and hypocrites. To say no mā can so be offended that he shal vterly be destroyed and lost. To hold þ the comaundement of god ought not alwayes to be preferred before sclaunder. To say the weyke consciences haue always iust causes to be offended, when they se cloked religion & vngodly destroyed, or therfore cōsoide vistorbed, debate rayled in the church

Of offending. cxclij.

church, criminalties & empires brought
to nought, when the weyke consciences
se this thing done, they ought to comfort
them selues wth this sayinge. It is better
to obey god then men. To hold þ^r scri-
pture forbyddeth al sclaunder. for here
is þ^r sclaunder excepted, wherby hypo-
crites be offended, which offending ought
not to be eschued i such wise as we shal
deny the true doctrine, or leue necessary
works. To hold þ^r we must vse þ^r christe
liberty euery where i al things, & amon-
ges al mē, whether the weike be offended
or not. This error thapostle destroy-
eth sufficiētly wher he saith. I am made
al thinges to al mē, weyke to the weike
ec. that I might wyn al men to Christ.
To say by the same reason we may vse
maners amonges all men as we vse the
right doctrine amongs al. This error
answereth s. Paul by his exēple, which
wthout doubt kept not in the pure word
& yet in the meane season thoccasion of
the weyke so requyzyng he suffered Ti-
mothe to be circūcised. To hold it not
lawfull to vse the libertie where sub-
burnes is & not weiknes, or where mēs
tradiciōs or Moses lawes be matched
wth the gospell, or necessarily requyzed
vnto rightousnes. Against this error
serueth

Scripture.
forbyddeth
not al maner
offendynge.

Libertie is
not alwayes
to be vsed.

Difference be-
twene ma-
ners and do-
ctrine.

¶
Ad. xvi. 9

Common places

serueth the example of Paul, who durst
kepe Titus vncircūcised. To denye þ
charite is the maystres in moderating
& gouerning the sclauanders of maners
oz in letting the same.

Of the kyngdom or reigne of
Chryst. C A. LI.

The church & the reigne of Chryst
signifie al one thing wherin god
reygneth in his subiectes that be
godly by the word, & wherin the godly
do reigne ouer all spiritual enemies,
ouer syn, & deuil, deth, hel. &c. But for
asmuch as this word reigne oz kyngdom
semeth to set out the name of church, &
to make it moze triumphant & magnifi-
cent, therfore I thinke it good to put be
fore your eyes a cōpendious treatise of
the kyngdom of Chryst.

Discription.

The kingdom of Chryst is spirituall
cōsisting in the cōscience, & making spi-
ritual subiects, & is, which be led w the
spirite, & in whom Chryst reigneth by þ
holy spirite, & by his word here in erth,
but sitting on the right hād of god the
father to make intercession for his sub-
iectes & to defende them, yea & to gyue
them iustificacion & spirituall goodes
for everlasting lyfe, This their kyngdō

Of the kingdō of Christ. cxciij.

as wel in doctrine as in maners of lyfe
is this spiritual kyngdom, his subiects
ought to folowe as their guyde & cap-
teyn. This reigne is begon here i sayd
and spirite, and shall be synysshed to
the ful perfection after this lyfe euer-
lastyngly.

Probacions
John. viii.

THAT Christs reygne is spiritual
is proued by Christ where he saith: My
kyngdom is not in this worlde. Nowe
that whiche is spirituall agreeth one-
ly to the conscience, I call the reygne
of Christ spirituall of the effecte that
it maketh spirituall eyther bycause the
subiectes of this kongdome be led and
ruled of this spirite, either bicause this
kyngdome onely stretcheth to spiritu-
all thynges, or finally bycause he ma-
keth his subiectes kynges ouer all spi-
rituall enemyes. It is called the reigne
of Christ bycause Christ is the au-
thor of it, the preseruer and ruler in
this reygne or kyngdome. The holye
ghost and the worde be meanes wher-
by and wherewith Christ reygneeth in
this kyngdome. For to this intent the
holye ghost is sent where Christ ruleth
that he shold glorify him, expound and
proclayme hym. Johan, xiiij. xv. and
xvi. which mought lede in to al trowth,
that

Common places

The seats
throne of
Christ

what rewardes
the kyng
christ sheweth
to this subiects

that is, mought declare Christ the kyng
ges wil in the hertes of the godly, his
pclamaciōs, his cōmaundementes, his
benefites, and therwall mought make
vs obedient subiectes. But al these thi
ges the holy ghost worketh not but by
the worde, as thapostle teacheth. Ro. x.
And lest no man shold doubt eyther of
the power of Christ the kyng, or shold
not know his seat, or wold tynke him
not to regarde his subiect, let hi know
that Christ the kyng sitteth on the
right hande of god the father, of egall
power, and beyng with god the father,
bothe to defend his subiectes, in that he
is kyng, and to make intercession for
them in that he is prest. Justificacion
and euerlastyng lyfe he benefytes and
priuileges of the kyng Christ, wher
with he hath rewarded, and yet dayly
dothe rewarde his subiectes, and whi
che by his continual sate, he obteyneth
and getteth for his subiectes. But now
what the subiectes ought to folowe in
this kyngdom, they must lerne of their
kyng Christ as well in doctryne as
manours of life, and thus the scripture
propowneth our kyng Christ vnto vs
for an exemplar to home we sholde fo
lowe. So Christ hath embraced þe onely
will

Of the kingdome of Christ. cxcv.

Wyll of god hath preached it & declared
the same to men. So we in lyke wise be
fide the pure & sincere worde oughte to
embryase nothinge more despyroulye ne
ought to preach & declare any thing more
often. And as stayneth to þ maners of
lyfe, so Christ beinge rentled, crucyfed not
agayne beyng euyll intreated, rendred
not euyll for euyll. So Christ dysurbed not
temporal polycies, wherfoze neither we
ought to dysurbe them. Christ bare the
Crosse patiently wherfoze we ought al
so patiently to suffre. Finally forasmuch
as this higdom is spritual & everlastyng
& not sene w þ eyes. Therfoze it is only
w faith & þ spirite espyed & begon which
after this lyfe shal in the very thing self
be opened & made manysfess everlastyng
ly & as thapostle saith even face to face.
The causes of this kingdome be god the
father which ordeined it & with promys
confyrmed it christ in whome this king-
dome was constitute & whiche is þ king
herof. The holy ghozt is cause in þ he sa-
tyfyeth & with sundry gyftes furnissheth
this higdom. And lyke as these causes be
not carnall, but spritual: so neither the
higdom institute of them can be carnal.
The meane wherby this realme is admi-
nistred is gods word by whiche the holy
Ac ghozt

1. Pet. 2

Causes of
the reigne of
Christ,

Common places

ghost worketh in þ same. Now the way
that a mā may come i to this kigdom is
declared sufficiently in the places before.

One onely.
spirituall kin
gedom of
Christ.

The kigdom of christ is not diuided i to
pces, for eu as there is one kig of this
kigdom, so his kigdom is one þ is to say
spiritual consistig in þ consciences of mē
beginneth here i saith to be consummate &
made perfecte after his life eternally.

Effectes.

The effectes of the reigne of Christe, be
partly taken of Christ the king, & partly
of the subiectes. The effectes of the kinge
Christ be nothing els but benefites and
priuileges whiche god bestoweth vpon
his subiectes, & be these. To giue remissi-
on of sinnes. To deliuer & enfranchise
the consciences from al outward thyn-
ges as appertaining to iustificacion. To
deliuer the subiectes from the power of
sinne & of deeth. To defend the subiectes
fro the power of þ deuyl, of the world,
& fro al euyls. To giue the holy ghost þ
may rule, defend, guyde, save and kepe
his subiectes in his realme. To make in-
tercessio vnto the father for his subiects
and play the aduocate. To make his sub-
iectes kinges ouer all spiritual cnemys
that is to saye, sinne, the deuill, dethe,
hell, and the worlde also, accordinge to
the saying in þ reuelaciō of Iohn, where
is saide, that Christ made vs kinges & pr

Roma. viii.
1. Iohn. ii.

Spoca. i. b

Of the kingdom of Christ. cxcvi.

nes. To make his subiectes prestes so
 they may offre spiritual sacrifices to god
 accordig to þe sayng of pet. Ye are made ^{i. Pet. ii. 5}
 a spiritual house & a holy presthode for
 to offre vpon spiritual sacrifices acceptable
 to god by Iesus Christ, & therfore þe sub-
 iectes of this kingdome be called a kingly
 & royal presthode of þe saide Peter, And ^{i. Pet. ii. 5}
 of John in his reuelacion they be caled
 þe prestes of god. To reward his subiectes ^{Apoca. 1. 6}
 with everlastig life which in faith and
 spirite begneth here & shal be plectred af-
 ter this life eternally. Seblable effectes
 may be brought hitber out of the effectes
 of Christ set out before. Also out of the
 places of avrogation, & of the christen ly-
 berty. The effectes of þe subiectes of this ^{Effectes proi}
 kindome be gathered of the obedience, whi ^{cedyng of the}
 che they owe, to their king Christ, to the ^{subiectes.}
 tent they sholde folow him as wel in do-
 ctine as in maners of life, as. To loue &
 embrace the same word. To teach þe same
 word that Christ taught. To cleue to þe
 worde of Christ faithfully accordig to
 the example of hym. To proclaim Christ
 their king. To magnify him. To bylcus
 and haue assiaunce i Christ that he will
 saue. kepe and defende theym, and also
 that he can do these thinges. Not to
 strike ne swaue frō Christe their kinge
 trayterously vnto Satan and his king

Common places.

Wom. To execute loungly al þæt cōmaūde-
mentes of thei king Christ. To deny the
felures, & to thynk no goodnes of the fel-
ures i respect of this christ thei kyng. To
suffre by the xple of Christ thei kyng
paciētly. To ste vnto Christ thei kyng
in tēptaciō oz afflictiō, & not vnto wea-
pōs, vnto þæt swerde wherwīth þæt mayn be-
fēd the, & that also by the xple of christ
thei kyng, which whē he was afflicted i
the crosse he fled by þæt apert in faith vnto
the father. To honoure tēporal rulers, to
obey the, not to chāse the away, not to
disturbe cōmō weyles, oz to invade em-
pyres & other mēns dominions, & al this by
the xple of thei kyng Christ. To loue
not only thei frēd, but also thei enem-
es by the xple of Christ. Not to rēdye e-
uyl for euyl, but good for euyl by the x-
ple of christ. To be seruānt to al mē, & cō-
trary to no mā, & þæt by the xple of christ
thei kyng. These & sēmlable effectes i-
numerable may be gathered of thobe-
diēce of þæt subiectes of this kyngdōm whi-
che for þæt most part stādet only i tūmē-
ciō þæt subiectes shold folow Christ thei
kyng in doctrine & in maners of life, & so
by all thinges obey Christ euē as he o-
beyd þæt father, &c. Itē þæt tyle of church to
fore expōsited gyueth moze effectes of
subiectes, for theris no difference by-

Given the church & the kingdom of Christ
 but in the pouning of the kingdom & be-
 nefices & p'p'leges of the congregaciō
 be more endēly espied which it taketh
 at Christes hādes & him whō in this king-
 dō we cal king, in þ church we called hed
 Contraries to þ kingdom of Christ
 are these. To graūt þ kingdom of Christ
 to be carnal or tēporal or of this worlde
 To bynd Christes kingdom to outward
 observations contrary to this of Christ
 My kingdome commeth not with man-
 hings. To say Christ the kinge of this
 realme sitteth on the right hand of god
 the father idle & nothing regarding here
 in erth his subiectes. This errour is the
 Epicurians erroure. To saye Christe as-
 cending by to heuen left his kingdome
 here in erth vnto the pope his deputy to
 be admynistred of him, which erroure is
 againste the eternal reigne of Christ his
 eternall byshopich & p'resthode. To say
 there may be true subiectes of this king-
 dom which beleue not. To say Christ re-
 leth his kingdom by other meanes thā
 by the holy ghost & his worde. To deny
 this kingdome to begin here in faiche &
 in spirite & after this lyfe to endure eter-
 nally. To hold that the subiects of this
 kingdome owe an other obedience then
 that whiche Christ their kinge bled to.

Contraries.

Papisticall
Lūke. xiii.Therrour of
EpicuriansThe detestable
heresye of
pappistes.

Common places.

Chiliasm

Anabaptists.

**Storkey.
Monetary
Pipery.**

Plal. cxxx.

wardes god þ father which was of all
þ most pfect. To say Chriſt þ hig in his
kingdō is only to be folowed i doctrine &
not i maners of lyfe. To deny þ i this
kingdō generally taken be hypocrites &
þalbe to thend of þ wo;ld. To hold w
chiliasmes þ Chriſt ſhal reigne here i erth
a. M. yere w þ godly in al kinde of plea
ſures. To graue w i the Anabaptiſtes
& the captaines of that errour þ is to ſay
Nicholas Storkey, Monetary Pipery
& ovyer new heretikes that þ godly here
in erth ſhal ſet vp a corporal & cluþ'e ki-
dome al the vngodly put downe. This
errour thoſe furious pſons haue taken
forth of þ pſal. where it is writtē i this
wiſe, let the ſaintes be ioyful wth glo-
ry, let the reioyce in their beddes, let the
prayer of god be i their mouth, & ſwarp
ſwerdes in their handes, that they may
be auenged of þ verben & rebuke the peo-
ple that they may bynde theþ kinges in
chaynes & their nobles wth lynkes of
iron. That they may be auenged of the
as it is writen, ſuch honour haue al his
ſayntes. This pſalm they haue carnally
wreſted to their purpoſe wheras if it be
wel cōſidered it maketh nothings wth
the al. Jē it is contrary to this doctrine
to ſozþþ vnto þ ſubſtē of this kingdō
of like o; ciuile workes. As to ver; any

Of resurrection. cxcviii.

Exposal offyce, to play þ kyng, þ maye,
the cōstable, þ Weryf, oz any other ifert-
oz to wmes, to bye to sel, oz to exerceple a
ny maner of contrakte in the woordes.

Of resurrection. CA. LII.

THe resurrectiō of þ deed is wherbi
i þ last day all mē þal ryse agayn
frō deth, þ good to euerclastig lyfe
the wycked to euerclastyng punysshment.

Distinction,

Probacion of the distinction.

Agereuil not at this (sateh christ) The Joh v.e
hour þat come whē al þ are in þ graues Math. xxv.
þal heare his voyce, & þal com forth,
they þ haue done good vnto the resurre-
ctiō of lyfe, but they that haue done e-
uyl, vnto the resurrectiō of dānacion.

The vniuersall cause of þ resurrectiō Causes
is þ pmyse of god, wherbi god pmyseth
i scripture þ resurrectiō. Wither also mai
be reduced suche places of scripture as
treat of the resurrection, namely Esai.
36. 66 24. Dani. 12. Oseas. 13. Job. 19.

Beside the forsayd cause of resurrectiō
christ also is cause specialy for þ godly,
according to paul. i. cor. xv. where he p-
ueth þ resurrectiō by the exēple of þ resur-
rectiō of christ i this wyse. & byst rose
frō deth to lyfe, ergo þ deed also þal rise
agayn. The same argumēt he vseth i his
1st epytle to the thessa. ca. 4. wher he
sayth i this wyse, for yf we bilyue þ Je-

Common places.

thus dyed & rose agayne, eue so them also
which slepe by Iesus, god wyl bring a-
gayne to him. In þ same place thapostle
also describeth the maner and forme of
the resurrection.

Partes.

The resurrection shall be one synge
thing & comon to all men euen an vn-
synge aswell of the vngodly as of the
godly but vnto dyuers endes.

Effectes.

Forasmuche as two sortes of me shall
ryse agayn a godly & vngodly. therfore
ther be. ii. sortes of final effectes to be made
of þ resurrection. The godly shall haue
these effectes folowig the. To rise vp vn-
to euerlastig lyfe. To be to the lord al-
wayes accordyng to Pauls saying. And
so shall we euer be to the lord. The vn-
godly shall folow these effectes. To ryse
again to euerlastig punysshmentes. To be
for euermore to the deuyl & his aungelles

John. v.

1. Thes. iiii. d

John. v.

Math. xv.

Contraries

Sadducians

Symonians

Archontikes

Hierarchites

Chiliastes.

Contraries to resurrection be these.
To deny with þ Sadduciās, Symoniās
Archōtykes, Hierarchytes & other here-
tykes the resurrectiō of the dead. To say
with the Chyliastes þ there shall be after
the resurrection in erth a ciuyle kingdom
induryng a thousand yeres, in which shall
reigne the godly with Chyrist in al kind
of pleasure. To hold to the Seleuciās þ
ther shall be no resurrectiō at all in tyme
to come but þ it is nowe dayly made in

Seleucians

the regeneracyon of the chyldre of god
 To saye with the heretikes of Arabye
 the soule persysheth together with the
 bodye. To be of the same opinyon that
 Manicheus was whiche sayd that his
 hearers or disciples were resolved in to
 þe electe or baytes of the elect & that the
 other soules returned in to wyld beastes
 To hold with certayne heretikes þe
 soules of wycked psons be converted in
 to deuiles & i to other beastes according
 to theyr desertes. To say the deed forþw
 after theyr deeth do rise agayn by the ex-
 ample of Christ. Against whō Tertuliā dispu-
 teth i his boke de resurrectione carnis, to
 hold w þe Epicuriā & w certai other phi-
 losophers þe al thynges be at a poynt after
 deeth To hold with Marcio, Basilides, &
 Valentinus that we shal not rise agayn
 in fleshe. To holde that the hole man
 shal not rise againe but onely eyther the
 fleshe eyther the soule eyther the spirite
 against which error disputeth copiously
 Tertulian in his boke de resurrectio-
 ne carnis. To graūt a spirituall resur-
 rection after this life. To hold any other
 causes of þe resurrection than þe promise
 of god and the resurrection of Christ for
 whose cause the godlye shal clye againe
 & for whose contemte the vngodly shal
 be dāned risinge againe to their eternal

Epicurians

 Marcion
 Basilides
 Valentinus

Common places.

Anabaptistes

III. Cl. III. d

Saductians
Marc. xxi. d.
Matt. xxi. c.
Luc. x. d

Disinision.

Damnation. To make two resurrections one of þ flesh or body, an other of þ soul or spirit. To holde with þ Anabaptists that the soules of the damned persons shall rise agayne the seconde tyme vnto euerlasting lyfe whē they haue ones suffered punishment ynoughe for theyr sinnes. This erreure they haue takē by the occasiō of that text in the psalm where it is saide non impetunū irascetur deus neq in eternū cōmouebit. God shall not be agry perpetuallly, neither shall he be moued for evermore. Item out of þ fourth booke of Esdras where he is likened to amatrix. To dispute fōdly & superstitiously bysīde the worde of god of the maner & forme of the resurrection. To iudge of the resurrection after the iudgement of reason leaninge the word, like as saductians do iudge of the resurrection in the gospel, where Christ calleth them backe againe frō the iudgement of reason vnto the worde of god saying. Haue ye not red in the booke of Moyses .xc. Of euerlasting life **CA. LIII.**

Euerlasting lyfe is a creteyne & sure knowlege of god & of our lord Jesus Christ which beginneth here in sayth vnder suer hope & in spirit & shall be made manifest after this lyfe vnto perpetual loye & inmortall inheritaunce.

Of euerlastinge lyfe. cc.

Probacions.

As þu hast gyue vnto him power ouer Joh. 1. 31
euery thyng & all which þu hast gyue vnto
him þu may gyue vnto the euerlastinge
lyfe. Now this is the euerlastinge lyfe þat
they wold know þat only to be þat true god
& who thou hast sene Iesus christ. The
rest of the diffinicion puerly thapostle Pe-
ter in his first epistle. ca. 1. Blessed be god
the father of our lord Iesus christ whi-
che throught his abundant mercy begate
vs agayne vnto a lyuely hope by the re-
surrectiō of Iesu christ fro deeth, to enjoy
an heritaunce immortall & vnderpied & vn-
perishable reserved in heauen for you
which are kept by the power of god thro-
row sayth vnto saluaciō which is prepa-
red alreedy to be shewed i the last tyme
when ye shal receyue, though nowe for a
season, yf nedde requyre, ye are in heynelle
throught manifold temptaciōs, þat your faith
ones beig more & more precious the gold þat
perissheth, though it be tryed with fyre,
myght be founde vnto prayse, glory, & ho-
nour, at the appering of Iesus christ. cc. 1. Cor. 13. 12
Also thapostle Paul, sayth: we se now
in a glasse euen in darke speakyng but
then shall we se face to face.

The effectes of euerlastinge lyfe appeare
also i other places euery where i scrip-
ture, as apoc. 21. 27. 3. 3. 3. 3. 3. 3. 3. 3.

Common places.

they ought to be gathered by the cōtra-
ry of the effectes of everlastyng punishe-
ment which abydeth for the vngodly.

Causes.

The cause of everlastig life is þ p̄mis
of god. For bicause god hath p̄mysed e-
uerlastig lyfe to suche as bilyue in chryst
therfore they receyue it. Therfore also þ
apostle calleth euerlastyge lyfe þ ḡft of
god, & in the fourth cha. to þ Ro. he ascri-
beth the inheritaunce not to the law but
to the p̄mise. Chryst is the p̄sō for whō
god hath p̄mysed eternal life & for whō
it is ḡuen accordyng to this of chryst. We
rily verily I saye vnto you he þ heareth
my wordes & bilyueth on hi þ s̄c me hath
euerlastig lyfe, & shal nor come in to dā-
naciō but is eskaped frō deeth vnto lyfe.
Itē, Chryst ḡueth euerlastyngge lyfe to
suche as cleaue vnto him by sayth accor-
dyng to this. All whom thou hast ḡuen
vnto him he shal ḡue them eternal lyfe
To these causes maye also sayth be ad-
ded. For sayth taketh holde of Chryste,
and so iustificacyon ensueth : but vnto
iustificacyon is eternall lyfe annexed.

Partes.

Eternall lyfe is not cut in to partes
but the scr̄pture calleth lyfe eternall
one certayne and perpetuall tope in a
newe heauen and a newe erth in which
the godlye shal be everlastynglye with
god and shal worshyp god accordyng to

Of euerlastinge lyfe. ccl

Say the prophete: And all fleshe shall come to worshipping before my face. Esay. lxvi.

The effectes of eternal lyfe be take cherysh of þe comodities and toyces ensuyng in the lyfe to come, & be theses: To haue eternal toyces. For in the euerlastyng lyfe shall cease all waylyng, all sorow, and all afflictions & sadnesse. Apoc. 21. And god shall wype away every teare frome theyr eyes. To toy & reioyse euerlastyng lyfe. To worship god perpetually not to fele any more syn, deth, & persecucions. Effectes

For deth also shall be utterly knowered, & god shall wype away every teare, as afoze I sayd. Certes these effectes & semble of eternal lyfe be far fro all vnderstanding of man. For euerlastyng lyfe is suche a thyng as is beyond þe capacite of man, & aboue al humane thynges. As also Chyrist teacheth where he sayth þe in the resurectiõ of the deed, they shall neyther mary nor be gyuen in marpage (that is to say) no erthly nor carnall thyng shall be in the euerlastyng lyfe. Esay. lxvi. 66
Eia. xxv.

Contraries to eternall lyfe be theses. Contraries
To say there is any other moze pryncipal cause of euerlastig lyfe then þe promyse made to þe bilyuers in Chyrist. To graunte þe euerlastig lyfe chaunceth for our workes or merites. To say euerlastig lyfe is a duetyward for our workes. To say fro purours Papistical

Common places.

**The error
of the Ana-
baptists**

gatoꝝ is þ way to euerlasting lyfe. To hold þ þ wicked & the wylde that ones at last come to euerlastyng lyfe, after they be ones sufficiently pouerged. To deny, any carnall thyng of euerlastyng lyfe as of pppynge and hauncyng, of eating and drynkynge, of delicate fare. &c. To iudge of euerlastyng lyfe by natural reason, leauyng the open worde of god.

Rescriptio.

Of prayer. C.A. LIIII.

Payer is an askynge with sayth of some thyng of god, with an effecti- on of heart, and is gpyng of than- kes for benefytes receyued of god.

Probation.

THIS description of prayer is playn because of the two kyndes of prayer, pe- tition, and thankesgpyng: Concerning the effecti- on of the heart, we be aduert- sed by the prophete **Esaie**. This people (sayth the lord) approacheth vnto me in theyr mouth, and honour me with thei- r lippes, but theyr heart is farre fro me. &c. Concerning sayth **Christ** saith: **Mat. xi.** Therefore I say vnto you, what so euer ye aske when ye pray, be sure that ye shal haue it, and it shal be done vnto you.

**Partes
Inuocation
Petition**

There be two kyndes of prayer, cal- lyng on, or petition & gpyng of thankes. Callyng on or petition is in which god is called vpon in some thyng, or where- any thyng is asked of god. To this kinde:

Common places

Of prayer.

cciii.

of prayer petyne suche psalmes as be
petitionarye or inuocatorye, in whiche
thou mayst verry well beholde the force
nature, & forme of callinge on. Suche
be these 'psalmes. xi. xii. xxi. xxiii. xxi. iiii.

Gynnyng of thanks is wherby we
rende and yelde thākes to god for the
hearynge of youre prayer, and for thynges
receyued of god. Unto this kynde of
prayer pteyn suche psalmes as be demō-
stratyue conteynyng prayles and than-
kes for the deliueyry out of perils, and
for other benefytes, as be these psalmes
the thyrde. xvi. xxi. xxi. ix.

Thankes
ynge

Causes

Causes of the hole prayer be, the co-
mfort, promise, faith, & necessity. Of
two former causes, thus speaketh christ
Aske & it shal be gyven you. Item what
so euer ye wal aske f father in my name
he wyll gyue it you. Of saythe speaketh
Paul Ro. x. How shall they cal on him
vpon whome they haue not belyued
Itē Mat. xi. & crist sayth: what thyng
so euer in youre prayer ye aske, belyue f
ye receyue it & it shal be done vnto you,
vntoedly vnto crist for whose cause
we be herde of god f father, is requyred
sayth, which taketh holde of the promys
wherby god hath promysed f we shal be
herde in christe. This faith is espyed

Johan. i. v. 24

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Common places

Acts. 17.

**Daniel. xlii.
Jonas. ii.**

**Math. xlii.
Mark. xiii.
Luke. xxi.**

**Effectes of
petition and
inuaracion.**

Very well in þe myracles of Christ in the
gospell, where alway before any myra-
cle was declared, sayth went before, al-
though þe euāgelystes haue not alwaye
set it out. Necessitie the fourthe cause of
prayer proueth. Esay the pphete where
he saythe. Forde in theyr scryptes they
haue sought þe. So Susāna forsaken of
all begā to cry to þe lord: So Jonas the
pphete being in þe whalles hely poured
out his prayers to god: so Dauid euer a-
moſg prayeth in his necessitie & perils, he
is herde & gryneth thākes to god. So also
Christ i the orcharde prayeth. And these
forſayd causes do pprly belong to inu-
cacio or callinge on: Thākesguyng ca-
keth his propre cause of the duty. For in
that we be the people of god, god hereth
vs/yea & in maner he ouerwhelmeth vs
with his benefytes. Therefore we owe
of duty to rendze thanks, besyde which
god requyzeth of vs none other recom-
pensation or rewarde for his benefytes,
as euery where the scrypture testifieth.
The effectes of prayer þe demaundeth or
calletth on þe lord, be these. To be herd of
god. To obtayn our demādes. To be de-
lyuered fro euyls or perils. But these e-
fectes wold chaunce euē for þe self prayer
take, but for þe promyse sake added to the
prayer.

*orabat moyses no inuitilogo er enim
ebat. Sen. to pny / inij of 30*

praiser, accordig to this, aske & it shalbe
 giue you. Now bicause Christ byddeth
 vs pray, & hath promised hearing of f
 ther, eue therfore we be herd. Further-
 more these effectes be brought forth of
 god, & sötmes they folow not f praiser
 which thing neuertheles is not done w
 out our gret vtilitie & pfit. For like as
 a wise & prudēt father giueth not forth
 w al thinges to his son f he asketh vn-
 wisely, or of other causes, so f heuēly fa-
 ther knoweth thoppörtunitie of tyme
 whē to giue to graūt & to hear vs, and
 f for our incredible ppyt, wherfore no
 tyme of hearing ought to be appointed
 vnto god. But when we haue made our
 prayer, we must abyde w al paciēce til
 it pleseth god to graūt vs our request,
 fro whēs therfore prede these offices of
 prayer. To pray alweys. Ec. 18. Be f not
 letted alwais to pray. Itē in f gospel of
 Luke we be cōmaūded of Christ still to
 pray & not to faint. Loke there vps the
 parable of f wicked iudge. Itē to be in
 stat in prayer. To pray wout ceasing.

The effectes of giuing thākes to god be
 these: To praise god, to reder thākes to
 god, to magnify god, to pstell his name:
 These effectes be called in scripture f
 sacrifices of prayse, & frutes of our lip

Path. vii. 9

Note this
 imptude

Luc. xviii. 9

Colo. iii.

1. Thes. iiii

The effectes of
 thākelgiuing

Chre. xlii. 5

Do

pes,

Common places,

pes, which we offer to god for his benefites towards vs. Now as in the effect of petitiō & inuocacion he excluded the circumstances of time & of places, so al so in thankegiuing.

Contraries.

The error of
friars and
monkes.

The error of
layment.



Contraries to þ true prayer are these:
To make of prayer a worke þ of it self
deseruech iustificaciō, hearyng & other
things. To worship saintes: to cal on
saintes. To bind prayer to certein circū
stances of places, of times. &c. To pray
wout faith & hope of hearing. To pray
w a wauering mind. To pray wout ne
cessitie o: whē þ hast not occasiō to re
maide any thing of god. To mūble vp
certeyn psalmes o: prayers i daye, cō
trary to the secōd cōmaūdemēt, þ shal
not take þ name of god in vayne. Not to
pray o: cal on god o: giue thankes for
benefites receyued for hi, sith we haue
a cōmaūdemēt to pray, to call on, & to
giue thākes. To hold þ our prayers be
herd of god enē for our workes sake bi
cause we pray, & not bicause of þ pmiss
made þ the prayers shal be herd. To leue
praying whē god heareth vs not forth
w. To expound þ cōmaūdemēt of scri
pture of praying alwayes, night & day
to kepe in þ tēple & to mūble vp pray
ers. To pray to thitēt þ maist be tene &
prayed

The error of
temple men.

prayed of me, after the facid of hypo- Hypocrites
crites Mat. vi. To be a blaber & pytter Piterpattes
patterer whē p prayest. Mat. vi. To p- tyngs
fer oꝝ matche prayers diuised of me w
the lordes prayer, named the Pat nt. To
deny p god doth defer the tyme of hea-
ring vs, to our own pfitte & comoditie.
To deny p prayer maye be applied for
the necessities of other.

Of rule. CA. LV.

Rule is gods oꝝ dynaunce, to ap- Distinction,
poynt good and profitable thin-
ges to be done, to punish the fau-
ty, and saue the vnfauly, which is to be
obeied, not only for wꝛath, but also for
conscience sake.

Proones of this diffinition.

THERE is no power (saith Paul) but Roma. xlii. s
of god, the powers that be, are oꝝdined
of god, who so euer therfoze resysteth
power, resisteth gods oꝝdinauce. And
they that resist, shal haue to them selues
damnacion. &c. Wither pteyn many sen-
tences out of the pꝛouerbes of salomō
which confyꝛme the ciuill & tempozall
power to be the oꝝdinaunce of god, as
this sentence: Per me reges regnant. Pro. viii. s
&c. By me the kynges reygne, and
pꝛynces make iuste lawes, through me

Ps. ii. lord

Common places

Prover. xvi. b

Roma. xiii. b

Prover. xxi. b

lozdes bear rule, & al iudges of the erth
 execute iudgemēt. Here salomō signifi
 eth ꝑ the tēporal power is ordeined by
 ꝑ word of god. Itē he saith: Diuinacio
 in labijs regis, i iudicijis nō errabit os
 eius: ꝑ is, diuinaciō is i the lippes of ꝑ
 king, & in iudgemēt his mouth shal not
 erre. &c. The offices & ptes of a ruler be
 declared of thapostle Paul by these wor
 des: wilt ꝑ be wout fear of the power,
 do wel thē, & so shalt ꝑ be prayesd of ꝑ
 same, for he is ꝑ minister of god for thy
 welth. But if ꝑ do euil, thē fear, for he
 beareth not ꝑ sword for nought, but is
 the minister of god to take vengeance
 on thē ꝑ do euil. The selfe same offices
 be put of Peter. i. Pe. ii. Furthermore the
 ruler ought to pscribe & cōmand his sub
 iectes such thiges as be right pfitable,
 & to punish the euil, & saue the innocent
 for the pseruaciō of publique peax & ho
 nestie. And lyke as rule is thozdinace
 of god, so the ozdinace of the ruler &
 his offices god ascribeth to hi self, lest
 a mā sholde cōtemne thē oz set them at
 nought, accozdig to the said text of sa
 lomō, diuinaciō is i the mouth of ꝑ king
 neither his mouth shal erre i iudgemēt.
 Itē a true measure & a true balauce are
 the lozdes, & he is ꝑ authoz oz weights.
 ¶ The office

The office of the ruler pcerning the p-
scribing of right & pfitable thiges in a
cōmon wele is set forth by a goodly de-
scriptiō of Cicero in his. iiij. boke de legi-
bus. But pcerning our obediēce toward
p ruler, thus writeth thapostle i his epi-
stle to p R. o. wherfore ye must nedes o-
bey (saith Paul) not for feare of venge-
aunce only, but also bicause of cōsciēce,
p is, p the psciēce be not spotted w syn.
Whiche pteyn such sētēces i the puerbes
of salomō as teche p rulers are to be fe-
red, as p 20. 16. indignatio regis nūciū
est mortis, at vir sapiēs placabit. The
kinges displeasure is p messēger of death,
but a wise mā wil pacify him. Itē in an
other place. The terrour of the king is
as the rozing of the lyon, he p offēdeth
him his soule synneth.

THE causes of rule be these: God Causes.
whose ordinaūce it is, & the pldōs ordey-
ned to elect the ruler (where as it goeth
by electiō) or a iust tyle of inheritaūce
(wher it goeth by successiō of blood) to
thintēt al thiges be done in order. The
formal cause is takē out of the priuile-
ges of themperours, kinges & princes,
or by any other vslage wherby the ruler
is constitute.

OF tēporal rulers, some is superiour Partes.
Dd. iij. and

Common places

and heed, other be inferiours & vnder powers.

Effectes.

The effectes of the magistrate or ruler be his selfe offices whiche he exerciseth for the profite & auayle of his subiects, as To prescribe þ is egall & profitable. To ordeyn & institute a certeyn & sure policy stablyshed w good & honest lawes.

1 Petri. ii.

To defend þ giltyes, to punish þ gilty, to put of wronges. To mainteyn tranquillitie & quietie. To defend a peasible & quiet life, for to þ purpose will shapable þ subiectes shold pray for their kynnes, eue þ we may lyue (saith he) a quiet & peasible life in al godlines & honesty.

1 Timot. ii. b

Roma. xiii. a

To reuenge wronges done to his subiects. To punish euil. To be dzed of euil doers. To pserue & pserue a publique honesty & pear i the world. Of this effect & office haue writtē many excellēt, wise, & polietikely lerned mē, as Plato, Aristotle, Cicero & other. To accept þ word of god according as is cōmanded in þ. 2. psal.

Plato.

Aristotle.

Cicero

Nūc regis itelligite. Now ye kinges be ye wise, be ye lerned, ye þ are iudges of the erth. serue ye the lord w feare. &c. Now, to serue the lord w feare, is to receyue & take his word. Itē thoffice & ptes of a pice is to se the true & sincere religio of god be set forth to his subiectes,

ites, according to the temple of Salomō ii. Par. viii. s
 who ordeined the offyces of the prestes
 by certeyn courses and dayes. Item ac-
 cording to the temple of king Josaphat
 ii. Par. xviii. of Ezechias. ii. Par. xviii.
 Item in the boke of Josue, ca. viii. it is
 wryten how Josue the capteyn red vn-
 to the people the boke of Deut. euen al
 the wordes of the lawe, bothe the bles-
 syng and cursyng, accorpyng to all
 that is wrytten in the boke of the lawe.
 Finally it is the offyce of the ruler to
 nouryshe and maynteyne the teachers
 of the pure relygion, vnto whiche of-
 fyce the prophet & saue exhorte the ru-
 lers, where he wryteth that kynges shal
 be the nourysng fathers of the churche
 and quenes shal be the nourysng mo-
 thers. Claye. xlii. s

Contraries to the laful rule & tempo-
 ral power be these. Contraries
and errours
 To deny that tem-
 poral power is the ordinaunce of god,
 contrary to the open place of Paul. Ro.
 xiii. To saue in depressyng the digni-
 tie of temporal power that is tho-
 dinaunce of nature. To hold that tempo-
 ral rule is a casual ordynaunce, which
 men ordeyned amonges them selues by
 fortune and chaunce, as they dyd o-
 ther thynges. To saue that an vngod-
 ly ruler

Common places

6

Even tyrant
oughte of a
christen man
to be obeyed,
1 Pet. ii. c

Ecclesia. x. a.

ly ruler ought not to be obeyed in tēpo-
ral or ciuil thinges, cōtrary to the ex-
mple of Ioseph, of Daniel & other saintes
which haue lyued vnder wicked maie-
strates, in high obediēce. To hold that
the gospel dothe abrogate ciuil power,
wheras in dede þ gospel only pteyneth
to the cōscience, & in such thinges as we
haue to do w god. To deny þ we owe
obediēce in al ciuil thinges vnto euil Ma-
gistrates & tirantes, cōtrary to þ place
of Peter which requireth obediēce vnto
the heedes, not onely yf they be good &
curteous, but also yf they be froward.
To say there is any other cause of dis-
obediēce of som subiects towardes their
rulers then the iudgemēt of reaso. for
wheras reason vnderstandeth not þ the
tēporal power is the ordinaūce of god
it disdeyneth & thinketh it a thing vn-
worthely to obey. To deny þ a good ru-
ler is a synguler gyft of god, & trary to
the place of Ecclesiasticus where it is
said. The power of þ erth is in the hād
of god, & whē his time is he shal set a þ
fitable ruler bpō it. To deny þ an euil
ruler is giuē for the synnes of mē, & tra-
ry to this of the pphete. for the synnes
of the people hath he made hypocrites
to reigne, also the pphete Esaie. ca. iij.

J shal

7. **Thal giue children to be their princes**
 (saith **p lord**) & babes **shal** haue the rule
 of you. **3te salomō** saith in his puerbs. **p20. xviii. b**
 Bicause of syn the lād doth oft charge
 her prince. **No graūt p subiectes** may a
 uēge thē selues of their own ininry, cō
 trary to this of **Christ**. **He p striketh w** **Mat. xxi. e**
 the sword, **shal w the sword perish**. **No** **John. xviii. b**
deny p the cōfessels, the statutes, iudge
 mētes, & the reignes of kinges & rulers
 be of god, cōtrary to these places folo
 wing. **p20. 6.** **Diuinaciō** is in **p lippes** of
p king. **3te Job**. **God casteth** not alway
 the mighty ones bicause he him selfe is
 mighty. **p20. 21.** **The bert** of the king is
 in the hād of the lord, lyke as **p rpuers**
 of water he may turne it whither so e
 uer he wil. **3te the weightes & enē mea**
 sures be the iudgement of the lord. **No**
hold we ought to obey rulers, cōman
 ding wicked thinges, strary to this of
Pei, it behoueth rather to serue god thē
 men. **Neither wold Matthias** as we
 rede i the first of the Machabees ne his
 sōnes in any wise obey the king Antio
 chus cōmanding to sacrifice to ydols
 agāst the cōmandemēt of god. **In lyke**
 wise neither **p pphet Balaā** wold obey
 kyng Balaac. **To say p the electiō** of pu
 blique officers & magistrates doth not
Id. v. **rather**

Common places

rather pteyn to p:ices, alterme o: such
as be in authoritie, the to the multitude
of subiectes, which for their rudenes
lack of experieñce in ciuil thiges be for þ
most pte voyde of iudgemēt & blynded.
To hold þ the felicitie of cōmō weales
standeth in altering rulers. To disturbe
the cōmō pear for the electiō of þ ruler
To pluck violently vnto the the electiō
of the ruler, agaiñ þ old p:isleges la-
wes & customes. To blurpe þ office of
a king o: ruler wout lausful calling o:
electiō. To hold þ god wth pspere such
ruler as violently o: tyrānically, þ is, w-
out lausful vocaciō blurpeth any rule,
cōtrary to the opē exēples of histories
& very experieñce. To grañt þ any imp-
reis o: kingdoms may be cōstitute & ru-
led wout heroicall mē idowed w noble
& heroical vertues, for which mat loke
vpō Plato. To diuide þ ciuil magistrate
o: ruler in to the seculer & spiritual ru-
ler. To deny þ such subiectes as resist þ
tēporal power & refuse oftētimes light
burthens be not moze greuously punis-
shed of god, as the pphet Jer. also wit-
nesseth. Thus sayeth the lord, þ hast bro-
kē the cheynes of wōd, and þ hast make
for the cheynes of yron. To deny þ the
disobediēt & sedicious subiectes agaiñ
they?

Plato. ii. de
Regibus.

Jer. xxxiii. d

G

their prince & ruler be most greuously
punished of god, according to the temple
of Dathan, Abiram, & Chorre, as is red in
the booke of Nu. 16. It is according to the
ple of Zambry. 11. Reg. 19.

TO say there may be such a prince or
ruler as may please all his subjects wher
as the good king David greatly was re
ported of Absolon his own son that he was
not equal in iudgement unto the people, also
salomon that he greued the people to much
to forbid the Anabaptistes temporal
power unto christen men, contrary to the
open examples of scripture whereas Ioseph
& David which believed in Christ bare tem
poral rules, Cornelius as we rede in the
actes was an officer of Rome. It is that
turis in the gospel is infinite other. To
forbid unto christen rulers batels in de
fence of their subjects, execution of iudge
mentes in the sword vpon the transgressours
& other civil offices wherby realmes &
speries be kept, maintained & conserved.
So Abraham was a christen man for the faith
which he had in Christ, & yet neuerthe
lesse he made many warres. So king Da
uid & other. To say that to play the ruler
is to play the theefe & robber. This er
rone is against the honestie of the offices
of knynges & rulers whose offices be to
defende

Holy & godly
persons haue
borne rule.

A wicked &
knauish er
rone

Common places


Math. xx. c.

Roma. xiii. b



Defend his honest subiectes, to kepe ch-
 mō pear. &c. whiche offices to do, is not
 to play the thefe. For although there be
 found some rulers which do exercise rob-
 beries pillagies & theftes, yet the office
 remaineth of it self good, neither ought
 it to be dispraysed, because of certeyn e-
 uil officers. To hold by this place of s
 gospel, the kynges of the gētyles haue
 rule ouer the. &c. that a chriſtē mā can
 not bear office or rule. This errour spri-
 geth of the misvnderſtāding of the cō-
 pariſō where Chriſt cōpareth the apo-
 stles which were subiectes to kynges cō-
 ſtitute in laful rule. To deny vnto ru-
 lers their customs, tributes & taxes to s
 ſuſtētiō & maintēnāce of their em-
 pyre or kingdō, cōtrary to the place of
 Paul. Ro. 13. wher he ſaith, giue tribute
 to whō tribute belōgeth, custom to whō
 custom is due. &c. To deny due reuerēce
 to the ruler, cōtrary to Paul, who ſaith
 giue honour to whō honour pēpneeth.
 To depose & put downe the magistrate
 & ruler by s subiectes & to make new ru-
 lers, where as their former rulers wil
 not receiue s gospel, which errour was
 in maner s destructiō of a sort of cities
 in Germany. To neglect the office cō-
 mitted vnto hi, or negligētly to regarde
 his

his office. For whereas the scripture prescribeth to officers and publique ministers their offices, it wil haue them also accordingly to execute the same, to defende the good & punish the bad. Wither pteyn such exhortaciōs in the pphetes as exhorthe the rulers to earnest administration of the cōmon wele, as Esaie. i. Verne to w right, apply your selues to equitie, deliuer the oppressed, helpe the fatherles to his right, let the widowes cōplaint come before you. Jē the pphet Zach. ca. 7. Execute true iudgemēt. &c. To regarde slouthfully p offices of a ruler, whē p seest thy subiectes rebellious & sedicio^s, which euil by litle & litle de stroyeth cōmon weales.

Earnest administration


Of wedlocke. C A. LVI.

Wedlok is the laifull couple of mā & wife, ordeyned indissolubly to bring forth children, & to eschew fornicacion.

De finitron

T H A T matrimony is the couple of man and wife doubteth no man. This word (laifull) excludeth al gyle & fraud which may chaunce about psons cōtracting matrimony. Now the formar effect of matrimony, which is, p it is ordeyned to the procreacion of yssue, pro
 ueth

Common places

1. Corin. vii.

Mat. xix. a

Contra,

meth the place of Gene. ca. i. *Crescite et multiplicamini. Encrease, & be ye multiplied.* The latter effect declareth Paul to the Corin. writynge: It is good for man not to touche a woman, neuertheless to auoyde fornicaciō let euery mā haue his wyfe, and let euery woman haue her husband. As touching the institution, god did institute wedlocke. Ge. ii. I added this terme (indissolubly) that is to saye, vnderpartably or without breakeynge, that a man shold not thinke that wedlocke ones lawfullye made can be vndone & broken, which thynge Christ him self forbiddeth saying. That god cōioyned, let no mā separate. Howbeit where aduouty cōmeth betwene, there is no longer wedlocke. For the pmesse gyuen is broken, wherfore in such case it is lawfull, according to the doctrine of Christ to seperate the persons which before were contracted in matrimonye.

Causes of wedlocke be these: God the instituter, the cōsent of the parētes, or of such as supply their rowmes, & of persons cōtracting. Itē the lawes as wel natural as politique, the customes of the cōntrey. &c. For matrimony belongeth also to ciuil & politique thinges, wherfore

For the lawes of nature, of prices, the customes of the countrey may not be neglected about matrimony.

Wedlock is of one kynde, & is to wite, Partes
the lawfull couple of mā & wife, by the agreement of bothe.

THE EFFECTES of wedlocke be Effectes of
these. To bring forth children. Gene. i. matrimonye;
This effect although it properly belongeth to wedlocke, yet it chaunceth not without the singuler blessing of god or gift of the lord, wherewith god rewardeth suche as feare him, accordinge to the prophete: Blessed are all they that Psal. cxxviii
feare the lord and walke in his wayes thy wyfe shall be as the frutefull vyne vpon & walles of thy house, thy children lyke the olyue bzaunches round aboute thy table: lo, thus shal the mā be blessed that feareth the lord. To be a remedy i. Cor. vii. a
agaynst fornicacion. To be a signe of gods wil towardes vs in & we knowe this kynd of lyfe please god, & therfore is decked with the promises of god, and is the worde. To be a token of the spiritual wedlocke and felowship, which is bitwene the church and Christ, according to Paul. This is a great mystery, Eph. v. b
but I speke bitwene Christ and the congregation,

Contra.

Common places

Contraries

Polygamie,
that is, the ha-
ving of many
wyues to gy-
ther is for-
bidden,

Contraries to matrimony be these. To say matrimony is not thordinace of god, but mans inuētiō. To say matrimony is a sacramēt, consisting euen of the very worke selfe. To holde a man may haue by gods lawe mo wyues at ones the one, contrary to the first ordinaſce of matrimony. **Ge. 2.** And they. if. shall be one flesh. **ec.** Neither is there red any cōmandmēt in the old testamēt for the hauing of many wyues, although exam- ples do testifye it was i vte, & pchaunce also suffered at those times for increaſe of yssue or for other causes. But p newe testamēt both utterly forbyd the hauig of many wyues, & that by chauctorite of Christ, who bringeth vs back agayn to the true instinct of nature, & right ordi- nace of god. To hold it a laful matri- mony p is cōtracted agaiſt gods lawes of pſinces, vsages of the countrey, & sent of p parētes, or of such as represent their towne, agaiſt the cōsent of the cōtra- ctours or whiche is cōtracted bitwene pſons impotēt vnhable & vnnete to the same. To hold p certeyn matrimonies cōtracted agaiſt some of p causes afore- said ought to be dissolued & brokē after they be made, & can not be vndone. To hold p it is laful about matrimony to

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Use al maner of gyle & fraud. To say þ
bare consent of the mā & wyfe ought to
make matrimony. To say matrimony
may be broken fo: any other causes the
fo: only aduoutry. To say sycknes o:
other chaunce of fortune, either p:
sperous o: aduerse may breke matrimony
ones lausfully cōtracted. To hold þ the
infidelitie o: unfaithfulness of eyther
of the p:
sons in matrimony brekech ma
trimony, cōtrary to the apostle. 1. Co:.
7. To say it were not better to marve
then to burne in outwarde concupis
scence & lustes. To exercise froward
ness and vngentleness in matrimony.

To regarde matrimony thoughtfully, or not to susteyn lawfully suche thynges as pertain vnto it.

(3)

❶ The end of the common places of Erasmus

Sarcerius.

TELOS. 65

88 atty. v. p/p.

Forbidding
of wordlocke
is the doctri-
ne of deupis
i. Cozin. vii. 8

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FINIS.

Imprynted at London by Iohū
Byddell, dwelling in fletestrete
at the sygne of the Sonne ouer
agaynst the Cundyte. In the
pere of our lord god. M.
CCCC. xxxviii.

Cum priuilegio.

Handwritten notes and signatures:
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